

THE  
A C T S  
Of the Days of the  
SON OF MAN,  
OR, THE  
H I S T O R Y  
OF OUR  
LORD and SAVIOUR JESUS CHRIST.

COMPREHENDING

All that the FOUR EVANGELISTS have recorded concerning Him. All their Relations being brought together in one Narration, so that no Circumstance is omitted, but that inestimable History is continued in one Series in the very Words of our *English* Version.

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With the whole Merit of thy Life,

Bless us, O dear LORD and GOD. *Lit. Un. Fr.*

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MDCCLXXI.





THE  
EDITOR'S  
PREFACE  
IN THE  
GERMAN EDITION.

WHOEVER reads this Harmony of the four evangelists, will find, that the author Samuel Lieberkühn, M. A. has followed chiefly the ideas of some modern divines.

As this work is intended more for the benefit of the heart, than to add to the stock of critical knowledge, we doubt not but that the Reader's heart will enjoy an agreeable repast in the simple use of this book, though he may think that there is reason to object to the order in which, one or another fact is placed. The Author has

iv. P R E F A C E.

made use of Luther's version of the New Testament, and has only altered, here and there, a word agreeable to the original, to render the sense of the passage more clear \*.

No objection has been found to commit this Harmony to the press, for the use of individuals.

May our gracious Lord lay his blessing upon it, that the Holy Ghost may manifest the merits of the life, sufferings, and death of Jesus to many souls, by means of this Book.

Barby, Dec. 2, 1768.

The Editor.

\* The compiler of this work in English, has adhered strictly to the English version in use, but has inserted in some places a few words for the sake of the connexion, or by way of illustration. Such insertions are between crotchets [ ], in Italicks.

T H E

THE  
AUTHOR'S  
PREFACE.

**T**HE Life of our Lord and Saviour Jesus Christ has been written by the four Evangelists, to this great end, that we should believe on Him, as our Saviour and Redeemer, and that, through faith, we should have eternal life. To the obtaining this great aim of the Evangelists, there is no necessity to compile a harmony of the four Evangelists, in which their particular relations are united in one history of his life. Many thousands have read the detached history of each Evangelist, with great blessing, though they never saw such a harmony. But on the consideration,



## vi P R E F A C E.

deration, that in such an united history of Jesus Christ, first, all the transactions and circumstances, recorded by each of the Evangelists are brought together, and secondly, the transactions are read, in a certain order, and as they, in all probability, succeeded each other; it must be acknowledged that such an harmony will be of real utility. It might be wished, that we could arrive to a certainty, touching the order of time in which the matters followed upon each other. But as the Evangelists have not observed the same order of time in their relations, it has proved a subject for many controversies among the learned. Some assert, that all the four Evangelists have wrote according to the true order of time, which obliges them to repeat the very same transaction two or three times. Others are of opinion that Mark and Luke, and others that Matthew has kept closest to the order of  
time,

## P R E F A C E. vii

time. But we will not enter here into this controversy, for this obvious reason, we cannot determine any thing positively. In this harmony, we have made the Evangelist Matthew our rule as to the order of time, and we have herein chiefly followed the late Dr. Bengelius and his just harmony of the four Evangelists; and he had many learned men who were his forerunners in this method.

In this arrangement, it is laid down as a rule, that we reckon no more than three Easters from the baptism to the death of our Saviour, which John shews plainly in his gospel. Secondly, that we transpose the relations of Mark and Luke in some places, and range them according to the order of Matthew. All this has solid reasons for its support, and on this account, is more followed at present.

May

## viii P R E F A C E.

May our good Lord cause this history of His life to be attended with this blessing, that all those who read it, may, through the Holy Ghost, attain the true knowledge and enjoyment of the merit of His life, sufferings and death.

Neufalz,  
Nov. 24, 1768.

THE

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THE

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THE  
ACTS OF THE DAYS  
OF THE  
SON OF MAN, &c.

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INTRODUCTION.

*St. John's Introduction to his Gospel.*

John I. 1—18.

**I**N the beginning was the Word, and the Word was with God, and the Word was God<sup>(a)</sup>. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but *was sent* to bear witness of that light. *That* was the true light which lighteth every man that cometh into the world. He [*the true light*] was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as

A

many

<sup>(a)</sup> Or, according to Luther's version, God was the Word.



## 2 THE ACTS OF THE DAYS

many as received him, to them gave he power (*b*) to become the sons of God, *even* to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. John bare witness of him and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

### II.

*The Preface of St. Luke's gospel, written to Theophilus.*

Luke I. 1—4.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye witnesses, and ministers of the word: It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.

### III. The

*right, or privilege.*

## III.

*The Genealogy of Jesus Christ out of the root of David,  
in the line of his supposed father Joseph.*

Matthew I. 1—17.

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren. And Judas begat Phares and Zara of Thamar, and Pharez begat Esrom, and Esrom begat Aram, and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon. And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse. And Jesse begat David the king, and David the king begat Solomon of her *that had been the wife* of Urias. And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa. And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias. And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias. And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias. And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zerobabel. And Zerobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor. And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud. And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob, and Jacob begat

A 2.

Joseph

Joseph the husband of Mary, of whom was born Jesus who is called Christ. So all the generations from Abraham to David, *are* fourteen generations; and from David, until the carrying away into Babylon, *are* fourteen generations; and from the carrying away into Babylon, unto Christ, *are* fourteen generations.

## IV.

*The Genealogy of Jesus Christ, in the line of Mary his mother.*

Luke III. 23—38.

Jesus being (as was supposed) the son of Joseph, which was *the son* [in law (c)] of Heli, which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph, which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Essi, which was *the son* of Nagge, which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda, which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Sa'athiel, which was *the son* of Neri, which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er, which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi, which

(c) Mary was a daughter of Heli, and was called so in the Jewish writings.



which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim, which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David, which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson, which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Pharez, which was *the son* of Juda, which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor, which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala, which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech, which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan, which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.



## P A R T L

## §. I.

Luke I. 5—25.

**T**HERE was, in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years. And it came to pass that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense, when he went into the temple of the Lord (a.) And the whole multitude of the people were praying without (b), at the time of incense. And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw *him*, he was troubled, and fear fell upon him. But the angel said unto him, Fear not Zacharias, for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children

(a) That is, into the holy place, Exod. xxx. 7.

(b) That is, in the court, Levit. xvi. 17.

## OF THE SON OF MAN.

7

children of Israel shall he turn to the Lord their God (c). And he shall go before him, in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God: and am sent to speak unto thee, and to shew thee these glad tidings. And behold thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out he could not speak unto them; and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. And it came to pass that as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

### §. 2.

Luke I. 26—38.

And in the sixth month the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man, whose name was Joseph,

(c) Mal. iv. 5, 6.

## 8 THE ACTS OF THE DAYS

Joseph, of the house of David; and the virgin's name *was* Mary. And the angel came in unto her, and said, Hail! thou that art highly favoured, the Lord *is* with thee: blessed *art* thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS (*d*). He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end (*e*). Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold, the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

§. 3.

Matt. I. 18—25.

Now as Mary, the mother of Christ was espoused to Joseph, before they came together, she was found with.

(*d*) Isa. vii. 14. (*e*) Dan. vii. 14. Isa. ix. 6, 7.



with child of the Holy Ghost. Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. (Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel (*f*), which being interpreted, is God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not, till she had brought forth her first-born son.

## §. 4.

Luke I. 39—56.

And Mary arose in those days, and went into the hill-country with haste, into a city of Juda, and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb: and Elisabeth was filled with the Holy Ghost. And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence *is* this to me,

(*f*) Isa. vii. 14.



me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which was told her from the Lord.

And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things, and holy is his name. And his mercy is on them that fear him, from generation to generation. He hath shewed strength with his arm, he hath scattered the proud, in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of *his* mercy, as he spake to our fathers, to Abraham, and to his seed forever (g). And Mary abode with her about three months, and returned to her own house.

## §. 5.

Luke I. 57—80.

Now Elisabeth's full time came, that she should be delivered, and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass that on the eighth day.

(g) Gen. xvii. 19.

## OF THE SON OF MAN. 11

day they came to circumcise the child (*b*); and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John, and they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings (*i*) were noised abroad throughout all the hill-country of Judea. And all they that heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation (*k*) for us, in the house of his servant David (*l*); as he spake by the mouth of his holy prophets (*m*), which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us. To perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham (*n*), that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.

And

(*b*) Gen. xvii. 12. Levit. 12. 3. (*i*) Or, things. (*k*) Awoke a strong Saviour. (*l*) Psalm cxxxii. 17. (*m*) Jer. xxiii. 5. xxx. 9. (*n*) Gen. xxii. 16, 17, 18.

## 12 THE ACTS OF THE DAYS

And thou child shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways (*o*); to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the day-spring (*p*) from on high hath visited us (*q*), to give light to them that sit in darkness, and in the shadow of death (*r*), to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

### § 6.

Luke II. 1—21.

And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world (*s*) should be taxed (*t*). (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of (*u*) David) to be taxed with Mary his espoused wife, being great with child. And so it was that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them in

(*o*) Mal. iii. 1. iv. 5. (*p*) Or, rising sun. (*q*) Numb. xxiv. 17. Mal. iv. 2, &c. (*r*) Isa. ix. 2. (*s*) The whole Roman empire. (*t*) Enrolled. (*u*) 1 Sam. xvi. 1.



in the inn. And there was in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were fore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born (\*) this day, in the city of David, a Saviour, which is Christ the Lord. And this *shall be* a sign unto you; Ye shall find the babe wrapped in swadling-clothes lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth, peace, good-will towards men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen *it*, they made known abroad the saying which was told them concerning this child. And all they that heard *it*, wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered *them* in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

And when eight days were accomplished for the circumcising of the child (y), his name was called

B

JESUS

(\*) Isa. ix. 6. (y) Gen. xvii. 12.



## 14 THE ACTS OF THE DAYS

JESUS (*u*), which was so named of the angel before he was conceived in the womb.

### §. 7.

Matt. II. 1—23.

Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men (*x*) from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him. When Herod the king heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judea: for thus it is written by the prophet; And thou Bethlehem in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a Governor, that shall rule my people Israel (*y*). Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child, and when ye have found *him*, bring me word again, that I may come and worship him also. When they had heard the king, they departed, and lo! the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were

(*u*) Matt. i. 21. (*x*) Magi, or learned Heathen. (*y*) Micah v. 2.

were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures, they presented unto him gifts; gold and frankincense and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son (z). Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not (a). But when Herod was dead, behold, an angel of the

B 2

Lord

(z) Hof. xi. 1.

(a) Jer. xxxi. 15.

Lord appeareth to Joseph in a dream in Egypt, laying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archilaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene (*b*).

# §. 8.

Luke II. 22—40.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the (*c*) Lord;) And to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons (*d*). And behold, there was a man in Jerusalem whose name *was* Simeon; and the same *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit

(*b*) Judges xiii. 5. (*c*) Exod. xiii. 2, 12. xxii. 29. Num. xiii. 13. ]  
xviii. 17. (*d*) Levit. xii. 6—8.



Spirit into the temple. And when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; A light to lighten the Gentiles (e), and the glory of thy people Israel (f). And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel (g), and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.

And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about four-score and four years, which departed not from the temple, but served God with fasting and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

B 3

§. 9.

(e) Isa. xlii. 6. xlix. 6. lx. 3. (f) Zech. ii. 5. Isa. xlv. 25.

(g) Isa. viii. 14.



## §. 9.

Luke II. 41—52.

Now his parents went to Jerusalem every year at the feast of the passover (*b*). And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*. But they supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and among *their* acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and men.

PART

(*b*) Deut. xxi. 1, 2.

## P A R T II.

## §. 10.

Matt. III. 1—12. Mark I. 1—8. Luke III. 1—18.

**N**OW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch <sup>(i)</sup> of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiphas being the high-priests, the word of God came unto John the son of Zacharias in the wilderness of Judea. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. And saying, Repent ye: for the kingdom of heaven is at hand. This was the beginning of the gospel <sup>(k)</sup> of Jesus Christ the son of God, as it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee <sup>(l)</sup>. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God <sup>(m)</sup>.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey. Then went out  
to

<sup>(i)</sup> Governor of a fourth part of the realm.

<sup>(k)</sup> Good tidings.

<sup>(l)</sup> Mal. iii. 1.

<sup>(m)</sup> Isa. xl. 3, 4, 5.

to him Jerusalem, and all Judea, and all the region round about Jordan, and were all baptized of him in the river of Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance. And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth, and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages. And as the people were in expectation, and all *men* mused in their hearts of John, whether he were the Christ or not; John answered, saying unto them all, I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose, whose shoes I am not worthy to bear: He shall baptize  
you



you with the Holy Ghost, and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner: but he will burn up the chaff with unquenchable fire. And many other things in *his* exhortation preached he unto the people.

## §. 11.

Matt. III. 13—17. Mark I. 9—11. Luke III. 21, 22.

It came to pass in those days, when all the people were baptized, that Jesus came from Nazareth of Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And he was baptized of John in Jordan. And Jesus, when he was baptized, went up straightway out of the water, and praying. And lo, the heavens were opened unto him, and he [John] saw the Spirit of God, in a bodily shape, descending like a dove, and lighting upon him. And lo, a voice came from heaven, which said, This is my beloved Son, in whom I am well pleased. And Jesus himself began to be about thirty years of age (*n*) [when he began both to do and to teach, Acts i. 1.]

## §. 12.

Matt. IV. 1—11. Mark I. 12, 13. Luke IV. 1—13.

And Jesus being full of the Holy Ghost, returned from Jordan, and immediately the Spirit driveth him into

(*n*) Num. iv. 3.



## 22 THE ACTS OF THE DAYS

into the wilderness, to be tempted of the devil. And he was there in the wilderness forty days with the wild beasts, being forty days tempted of the devil. And in those days he did eat nothing. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter, the devil, came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God (o). Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee to keep thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone (p). And Jesus answering said unto him, It is written again, Thou shalt not tempt the Lord thy God (q). Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, in a moment of time: and saith unto him, All these things, all this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it. If thou therefore will fall down and worship me, all these things will I give thee, and all shall be thine. Then saith Jesus unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and

(o) Deut. viii. 3. (p) Psalm xci. 11, 12. (q) Deut. vi. 16.

and him only shalt thou serve (*r*). Then when the devil had ended all the temptation, he leaveth him, and departed from him for a season. And behold, angels came and ministered unto him.

## §. 13.

John I. 19—28.

And this is the record of John, when the Jews sent priests and levites from Jerusalem to ask him, Who art thou? And he confessed and denied not, but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us: What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias (*s*). And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet. John answered them saying, I baptize with water: but there standeth one among you, whom ye know not: He it is, who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.

## §. 14.

(*r*) Exod. xx. 3, 4, 5. Deut. vi. 13. x. 20.

(*s*) Isa. xl. 3.

## §. 14.

John I. 29—51.

The next day John seeth Jesus coming unto him, and saith, Behold, the Lamb of God which taketh away (*t*) the sin of the world. This is he of whom I said, After me cometh a man, which is preferred before me; for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven, like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

Again the next day after, John stood and two of his disciples: And looking upon Jesus as he walked, he saith, Behold, the Lamb of God. And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour (*u*). One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and

(*t*) Or, beareth.(*u*) About four o'clock in the afternoon.



and saith unto him, We have found the Messias, which is, being interpreted, the Christ (*w*). And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone (*x*).

The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile. Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathaniel answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily I say unto you, Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man.

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§. 15.

(*w*) Or, the anointed.(*x*) Or, Peter.



## §. 15.

John II. 1—11.

And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bear it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

PART

## P A R T III.

## §. 16.

John II. 12—25.

**A**FTER this he went down to Capernaum, he, and his mother, and his brethren, and his disciples, and they continued there not many days. And the Jews passover was at hand, and Jesus went up to Jerusalem: And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers money, and overthrew the tables; and said unto them that sold doves, Take these things hence, make not my Father's house an house of merchandize. And his disciples remembered that it was written, The zeal of thine house hath eaten me up (z). Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered, and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said. Now when he was in Jerusalem at the passover, in the feast day, many believed in his Name, when they saw the mi-

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acles

(z) Psalm lxi. 9.

racles which he did. But Jesus did not commit himself unto them, because he knew all *men*. And needed not that any should testify of man: for he knew what was in man.

## §. 17.

John III. 1—21.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of God. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things. Verily, verily I say unto thee, We speak that we do know, and testify that we have seen: and ye receive not our witness. If I have told  
you,



you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, ~~was~~ the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness (a): even so must the Son of man be lifted up: That whosoever believeth in him, should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world: but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifest: that they are wrought in God.

## §. 18.

John III. 21—36.

After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized (b). And John also was baptizing in Enon near to Salim, because there was

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much

(a) Num. xxi. 9.

(b) By his disciples. Vide John iv. 2.



much water there: and they came and were baptized. For John was not yet cast into prison. Then there arose a question between *some* of John's disciples and the Jews, about purifying (c). And they came unto John and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. John answered and said, A man can receive (d) nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that cometh from heaven, is above all: And what he hath seen and heard, that he testifieth, and no man receiveth his testimony. He that hath received his testimony, hath set to his seal that God is true. For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life: but the wrath of God abideth on him.

§. 19.

(c) About baptism.

(d) Or, take unto himself.

## §. 19.

John IV. 1—42.

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John; (though Jesus himself baptized not, but *his* disciples) he left Judea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph (*e*). Now Jacob's well was there. Jesus therefore being wearied with *his* journey, sat thus on the well: and it was about the sixth hour (*f*). There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat). Then saith the woman of Samaria unto him, How is it, that thou being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drunk thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water, shall thirst again: But who-

soever

(*e*) Gen. xxiii. 19. xlviii. 22. Josh. xxiv. 32.

(*f*) At noon, about twelve o'clock.

soever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water, springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands, and he whom thou now hast, is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship (g). Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: For the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship *him* in spirit, and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee, am *he*. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left

(g) Deut. xii. 5.



left her water-pot, and went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did : Is not this the Christ ? Then they went out of the city and came unto him. In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him *aught* to eat ? Jesus saith unto them, My meat is, to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and *then* cometh harvest ? behold, I say unto you, Lift up your eyes, and look on the fields : for they are white already to harvest. And he that reapeth, receiveth wages, and gathereth fruit unto life eternal : that both he that soweth, and he that reapeth, may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour : other men laboured, and ye are entered into their labours.

And many of the Samaritans of that city believed on him, for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them : and he abode there two days. And many more believed, because of his own word : And said unto the woman, Now we believe, not because of thy saying : for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.



## §. 20.

John IV. 43—54.

Now after two days he departed thence and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country (*b*). Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem, at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman (*i*), whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour, when he began to amend: And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This *is* again the second miracle *that* Jesus did when he was come out of Judea into Galilee.

## §. 21.

(*b*) He did not go, this time, to Nazareth.(*i*) Courtier or ruler.

## §. 21.

John V. 1—47.

After this, there was a feast (x) of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market (1) a pool, which is called in the Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath day; it is not lawful for thee to carry *thy* bed. He answered them, He that made me whole, the same said unto me, Take up thy bed and walk. Then asked they him, What man is that which said unto thee, Take up thy bed and walk? And he that was healed, wist not who it was: for Jesus had conveyed

(x) Pentecost.

(1) Or, gate.

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veyed himself away, a multitude being in *that* place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole, sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his father, making himself equal with God. Then answered Jesus, and said unto them, Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth, and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them*: even so the son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honour-eth not the Son, honoureth not the Father which hath sent him. Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice



voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself. And hath given him authority to execute judgment also, because he is the Son of man (*m*). Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing; as I hear I judge, and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I (*n*) bear witness of myself, my witness is not true (*o*). There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man; but these things (*p*) I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have a greater witness than *that* of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures (*q*), for in them ye think ye have eter-

D

nal

(*m*) Dan. vii. 13, 14. (*n*) Alone. (*o*) i. e. valid. (*p*) Namely, that God beareth witness of me. (*q*) Or, Ye search, &c.



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nal life, and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not : if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only ? Do not think that I will accuse you to the Father : there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me : for he wrote of me. But if ye believe not his writings, how shall ye believe my words ?

### §. 22.

Luke III. 19, 20. Matt. IV. 12—17.

Mark I. 14, 15, 21, 22. Luke IV. 14—32.

[*About this time*] Herod the tetrarch being reprov'd by John for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.

Now when Jesus had heard that John was cast into prison, he departed, and returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias, and when he had opened the

the book, he found the place where it was written (*r*), The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave *it* again to the minister, and sat down, and the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily, I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta *a city* of Sidon, unto a woman that was a widow (*s*). And many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed saving Naaman the Syrian (*t*). And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill, (whereon their city

D 2

was

(*r*) Isa. lxi. 1.    (*s*) 1 Kings xvi. 9.    (*t*) 2 Kings v. 1-14.

was built) that they might cast him down headlong. But he passing through the midst of them, went his way.

And leaving Nazareth, he came down to, and dwelt in Capernaum a city of Galilee, which is upon the sea-coast in the borders of Zabulon, and Nephthalim: and taught them on the sabbath days. And they were astonished at his doctrine; for his word was with power. That it might be fulfilled which was spoken by Esaias the prophet (*u*), saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea beyond Jordan, Galilee of the Gentiles: The people which sat in darkness, saw great light, and to them which sat in the region and shadow of death, light is sprung up. From that time Jesus began to preach the gospel of the kingdom of God, and to say, The time is fulfilled, and the kingdom of God is at hand: Repent ye, and believe the gospel.

§. 23.

Matt. IV. 18—22. Mark I. 16—20. Luke V. 1—11.

And Jesus walking by the sea of Galilee saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers.) And when he had gone a little further thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, who also were in a ship with Zebedee their father, mending their nets: And as the people pressed upon him to hear the word of God, (he stood by the lake Genesareth) he entered into

(*u*) Isa. ix. 1, 2.



into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes, and their net brake. And they beckoned unto *their* partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so *was* also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And he said to him and Andrew, Follow me, and I will make you fishers of men. He also called James and John. And when they had brought their ships to land, they forsook all, and the sons of Zebedee immediately left their father in the ship with the hired servants, and followed him.



## §. 24.

Matt. IV. 23, 24, 25. Mark III. 7—12.

Luke VI. 17—19.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria: And they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him and, *from* Decapolis, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him. For he had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues. For there went virtue (*w*) out of him, and healed them all. And they that were vexed with unclean spirits were [*also*] healed. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known.

## §. 25.

(*w*) Or, power.

§. 25.

Matt. V. VI. VII. Mark III. 13—19.

Luke VI. 12—17. 20—49.

And seeing the multitudes, he went up into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples, whom he would, and they came unto him: and of them he chose and ordained twelve, whom also he named apostles: And ordained that they should be with him, and that he might send them forth to preach: And to have power to heal sicknesses, and to cast out devils. [*Namely,*] Simon (whom he also surnamed Peter) and Andrew his brother, and James *the son* of Zebedee, and John the brother of James, (and he surnamed them, [*both,*] Boanerges, which is, The sons of (x) thunder) and Philip and Bartholomew, Matthew [*the publican*] and Thomas, James *the son* of Alphaeus, and Simon the Canaanite, called Zelotes (y), and Judas Thaddeus *the brother* of James, and Judas Iscariot, which also betrayed him. And he came down with them and stood in the plain, and the company of his disciples, and a great multitude of people, which came to hear him, and to be healed of their diseases. And when he was set, his disciples came unto him. And he lift up his eyes on his disciples, opened his mouth, and taught them, saying,

Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. Blessed *are* they that mourn and weep now: for they shall laugh *and* be comforted. Blessed *are* the meek: for they shall inherit the

(x) Powerful witnesses.

(y) Zealous.

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the earth. Blessed *are* they which do hunger now and thirst after righteousness: for they shall be filled. Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peace-makers: for they shall be called the children of God. Blessed *are* they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed *are* ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake; when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad in that day, and leap for joy: for behold great *is* your reward in heaven: For in like manner did their fathers: so persecuted they the prophets which were before you. But [*on the other hand*] wo unto you that are rich: for ye have received your consolation. Wo unto you that are full; for ye shall hunger. Wo unto you that laugh now, for ye shall mourn and weep. Wo unto you when all men shall speak well of you: for so did their fathers to the false prophets.

Ye are the salt of the earth: but if the salt have lost his favour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world: A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel: but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good



good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments; and shall teach men so, he shall be called the least in the kingdom of heaven: But whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard, that it was said by them of old time, Thou shalt not kill (z): and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca (a), shall be in danger of the council: but whosoever shall say, *Thou fool*, shall be in danger of hell fire (b). Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee: Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary (c) quickly, whiles thou art in the way with him (d): lest at any time the adversary deliver thee

(z) Exod. xx. 13. (a) Vain fellow. (b) He deserves to be burnt in the valley of Hinnom. (c) Accuser. (d) In the way to the judge.



thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery (*e*). But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast *it* from thee: for *it* is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement (*f*). But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths (*g*). But I say unto you, Swear not at all; neither by heaven, for it is God's throne: Nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be,  
Yea,

(*e*) Exod. xx. 14.

(*f*) Deut. xxiv. 1.

(*g*) Num. xxx. 2.

Yea, yea, Nay, nay: for whatsoever *is* more than these, cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth (*b*). But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to every man that asketh of thee, and from him that would borrow of thee, turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you which hear, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you: That ye may be the children of your Father, which is in heaven, for he is kind unto the unthankful, and to the evil, *and* maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? for sinners also love those that love them. And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? And if you do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as  
much

(*b*) Exod. xxi. 24. Levit. xxiv. 20. Deut. xix. 21.

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much again. But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Higheft: Be ye therefore perfect, even as your Father which is in heaven is perfect; and merciful, as your Father also is merciful.

Take heed that ye do not your alms before men, to be feen of them: otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doeft *thine* alms, do not found a trumpet before thee, as the hypocrites do, in the fynagogues, and in the ftreets, that they may have glory of men. Verily, I fay unto you, they have their reward. But when thou doeft alms, let not thy left hand know what thy right hand doeth: That thine alms may be in fecret: and thy Father which feeth in fecret, himfelf fhall reward thee openly.

And when thou prayeft, thou fhalt not be as the hypocrites *are*; for they love to pray ftanding in the fynagogues, and in the corners of the ftreets, that they may be feen of men, Verily I fay unto you, They have their reward. But thou, when thou prayeft, enter into thy clofet, and when thou haft fhut thy door, pray to thy Father which is in fecret, and thy Father which feeth in fecret, fhall reward thee openly.

But when ye pray, ufe not vain repetitions, as the heathen *do*: for they think that they fhall be heard for their much fpeaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye afk him. After this manner therefore pray ye,

OUR



OUR FATHER which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

For, if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses: neither will your Father forgive your trespasses.

Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou when thou fastest, anoint thine head, and wash thy face: That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

E

No



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No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are not ye much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin. And yet I say unto you, That even Solomon in all his glory, was not arrayed like one of these. Wherefore if God so cloath the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *cloath* you, O ye of little faith. Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye

ye shall be forgiven: Give, and it shall be given unto you. For with what judgment ye judge, ye shall be judged: and with what measure ye mete withal, it shall be measured to you again: good measure, pressed down, and shaken together, and running over, shall men give into your bosom.

And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye. Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again, and rent you.

Ask and it shall be given you: Seek and ye shall find: knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh, findeth: and to him that knocketh, it shall be opened: Or what man is there of you whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which

is in heaven give good things to them that ask him? Therefore all things, whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Enter ye in at the strait gate; for wide *is* the gate and broad *is* the way that leadeth to destruction, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's cloathing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither *can* a corrupt tree bring forth good fruit. For every tree is known by his own fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

Why call ye me, Lord, Lord, and do not the things which I say? Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils: and  
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in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity. Therefore, whosoever cometh to me, and heareth these sayings of mine, and doeth them, I will shew you to what he is like. He is like unto a wise man which built an house, and digged deep, and laid the foundation on a rock: and when the rain descended, and the flood arose, the stream beat vehemently upon that house, and could not shake it: and the winds blew and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man that without a foundation, built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and the stream did beat vehemently upon that house, and immediately it fell, and great was the fall of it.

And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one having authority, and not as the Scribes.

## §. 26.

Matt. VIII, 1—4. Mark I. 40—45. Luke V. 12—16.

When he was come down from the mountain great multitudes followed him. And behold there came a man full of leprosy, who seeing Jesus, and kneeling down unto him, fell on *his* face, worshipped him, and besought him, saying unto him, Lord, if thou wilt, thou canst make me clean.

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And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will, be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away: And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing, those things which Moses commanded (i), for a testimony unto them. But he went out, and began to publish *it* much, and to blaze abroad the matter, *and* so much the more went there a fame abroad of him: insomuch that Jesus could no more openly enter into the city: For great multitudes came together to hear, and to be healed by him of their infirmities. But he withdrew himself, and was without in desert places, and prayed: and they came to him from every quarter.

### §. 27.

Matt. VIII. 5—13. Luke VII. 1—10.

[*Thereupon*] Jesus entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick of the palsy and ready to die, and was grievously tormented. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this. For he loveth our nation, and he hath built us a synagogue. Jesus saith, I will come  
and

(i) Levit. xiv.

and heal him. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof. Wherefore neither thought I myself worthy to come unto thee: but speak the word only, and my servant shall be healed. For I also am a man set under authority, having soldiers under me: And I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And the centurion came to Jesus (*k*), and Jesus said unto him, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour. And they that were sent, returning to the house, found the servant whole that had been sick.

## §. 28.

Mark I. 21—28. Luke IV. 31—37.

And he went in Capernaum on the sabbath-day into the synagogue, and taught. And they were astonished

(*k*) And spoke unto him the same words, which his friends had before spoken to Jesus in his name.



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astonished at his doctrine, for his word was with power, for he taught them as one that had authority, and not as the Scribes. And there was in their synagogue, a man which had a spirit of an unclean devil, and he cried out with a loud voice, saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and thrown him in the midst, and cried with a loud voice, he came out of him, and hurt him not. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? for with authority and power he commandeth even the unclean spirits, and they do obey him, and come out. And immediately his fame spread abroad, throughout all the region into every place of the country round about Galilee.

### §. 29.

Matt. VIII. 14—17. Mark I 29—34.

Luke IV. 38—41.

And forthwith, he arose out of the synagogue, and they entered into the house of Simon Peter and Andrew, with James and John. And Simon's wife's mother lay sick of a great fever: and anon they told him of her, and besought him for her. And he came and stood over her, and took her by the hand, and rebuked the fever, and lift her up, and immediately

diately the fever left her. And immediately she arose, and ministered unto them.

And at even, when the sun did set, all they that had any sick with divers diseases brought them unto him, and they brought to him many that were possessed of devils. And all the city was gathered together at the door. And he cast out many devils with *his* word, and they cried out, saying, Thou art Christ the son of God. And he rebuking them, suffered not the devils to speak: for they knew him, that he was Christ. And he healed many that were sick of divers diseases: and he laid his hands on every one of them, and healed them. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses (1).

§. 30.

Mark I. 35—39. Luke IV. 42, 43, 44.

Matt. VIII. 18—27. Mark IV. 35—41.

Luke VIII. 22—25. IX. 57—60.

And in the morning, rising up a great while before day, he went out, and departed into a desert place, and there prayed. And Simon, and they that were with him, followed after him: And when they had found him, they said unto him, All men seek for thee. And the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, Let us go into the next towns, that I may preach the kingdom of God to other cities also, for therefore am I come forth.

(1) Isa. liii. 4.

forth. And he preached in their synagogues, throughout all Galilee, and cast out devils.

And the same day, when the even was come when Jesus saw great multitudes about him, he saith unto his disciples, Let us go over unto the other side of the lake. And a certain Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests: but the son of man hath not where to lay *his* head. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me, and let the dead bury their dead; but go thou and preach the kingdom of God. And when they had sent away the multitude, they took him even as he was in the ship, and there were also with him other little ships. And they launched forth. And behold, there arose a great storm of wind and a great tempest in the sea, insomuch that the ship was covered with the waves, and the waves beat into the ship, so that it was now full, and they were in jeopardy. And he was in the hinder part of the ship asleep on a pillow; and his disciples came to him, and awoke him, saying, Master, carest thou not that we perish: Lord, save us, or we perish. And he saith unto them, Why are ye fearful, O ye of little faith? How is it that ye have no faith? Then he arose and rebuked the winds, and the raging of the water, and said unto the sea, Peace, be still; and the wind ceased, and there was a great calm. But the men feared exceedingly, and marvelled, and said one to another, What manner  
of



of man is this? for he commandeth even the winds and the water, and even the winds and the sea obey him.

## §. 31.

Matt. VIII. 28—34. Mark V. 1—20.

Luke VIII. 26—39.

And they came over unto the other side of the sea, into the country of the Gadarenes, and Gergesenes, which is over against Galilee. And when he went forth out of the ship to land, there met him, out of the city, two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. *One of them* had devils long time. And no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces, neither could any man tame him: and he was driven of the devil into the wilderness: and he ware no cloaths, neither abode in *any* house, but always night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when they saw Jesus afar off, they ran, and fell down before him, and worshipped him, and cried with a loud voice, saying, What have we to do with thee, Jesus, thou son of the most high God? art thou come hither to torment us before the time? I beseech thee, I adjure thee by God, that thou torment me not. (For he had commanded the unclean spirit to come out of the man). And Jesus asked him, saying, What is thy name? And he answered, saying,

saying, My name is Legion, for we are many. Because many devils were entered into him. And they besought him much, that he would not send them away out of the country, *and* that he would not command them to go out into the deep. Now there was there, a good way off from them, nigh unto the mountains, a great herd of swine feeding. And all the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine, that we may enter into them. And forthwith Jesus gave them leave, and said unto them, Go. And the unclean spirits went out, and entered into the swine. And behold the whole herd of swine ran violently down a steep place into the sea (they were about two thousand) and perished in the waters. And when they that fed the swine saw what was done, they fled and went their ways into the city, and told every thing in the city, and in the country, and what was befallen to the possessed of the devils. And behold the whole city came out to meet Jesus, and to see what it was that was done. And they came to Jesus, and found the man out of whom the devils were departed, and saw him *that* had the legion, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. And they that saw *it*, told them by what means he that was possessed of the devils was healed, and also concerning the swine. Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them, and out of their coasts; for they were taken with great fear. And he went up into the ship. And when he was come into the ship, the man out  
of

of whom the devils were departed, besought him, that he might be with him. Howbeit Jesus suffered him not, but sent him away, saying, Return to thine own house, and to thy friends, and tell them how great things God hath done for thee, and hath had compassion on thee. And he departed, and went his way, and began to publish throughout the whole city, and in Decapolis, how great things Jesus had done for him; and all men did marvel.

## §. 32.

Matt. IX. 1—9. Mark V. 21. II. 1—12.

Luke VIII. 42. V. 17—25.

And he entered into a ship, and passed over again unto the other side, *and* much people gathered unto him, and *gladly* received him, for they were all waiting for him, and he was nigh unto the sea. And again he entered into Capernaum, into his own city, and it was noised that he was in the house. And straightway many were gathered together, insomuch that that there was no room to receive *them*, no not so much as about the door: and he preached the word unto them. And it came to pass, as he was teaching, there were Pharisees, and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them. And behold, men came unto him, bringing a man sick of the palsy, lying on a bed, which was borne of four. And they sought means to bring him in, and to lay *him* before him. And when they could not come nigh unto him for the press, nor find by what way

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they might bring him in, because of the multitude, they went upon the house-top, uncovered the roof, where he was, and when they had broken it up, they let him down through the tiling with *his* couch, into the midst before Jesus. And when he saw their faith, he said unto the sick of the palsy, Son, be of good chear, thy sins are forgiven thee. And behold, certain of the Scribes and Pharisees sitting there, began to reason within themselves, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone? And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, knowing their thoughts, he answering, said unto them, Why reason ye these things? Wherefore think ye evil in your hearts? For whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he saith to the sick of the palsy) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he rose up before them, and took up his bed, and went forth before them all, and departed to his own house, glorifying God, insomuch that when the multitude saw *it*, they marvelled, and were all amazed, and glorified God, which had given such power unto men, and were filled with fear, saying, We never saw it on this fashion, We have seen strange things to-day.

## §. 33.

Matt. IX. 10—17. Mark II. 13—22.

Luke V. 27—39.

And after these things he went forth again by the sea *side*, and all the multitude resorted unto him, and he taught them. And as he passed forth from thence, he saw a publican, named Matthew *or* Levi *the son* of Alpheus, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house: And it came to pass, that as Jesus sat at meat, behold, a great company of publicans and sinners came and sat down also with him and his disciples: for there were many and they followed him. But when the Scribes and Pharisees saw him eat with publicans and sinners, they murmured against his disciples, saying, Why eateth your Master, *and* why do ye eat and drink with publicans and sinners? But when Jesus heard *that*, he answering, said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice (*m*): For I am not come to call the righteous but sinners to repentance.

And the disciples of John and of the Pharisees used to fast, and they come and say unto him, Why do the disciples of John and of the Pharisees fast often, and make prayers, but thy disciples fast not, but eat and drink. And Jesus said unto them, Can ye make the children of the bride-chamber fast *and*

F 2.

mourn,

(*m*) Hosea vi. 6.

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mourn, as long as the Bridegroom is with them? as long as they have the Bridegroom with them, they cannot fast. But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days.

And he spake also a parable unto them, No man seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old garment, and the rent is made worse, and the piece that was *taken* out of the new, agreeth not with the old. And no man putteth new wine into old bottles: else the new wine will burst the bottles, and the wine is spilled, and the bottles shall perish. But the new wine must be put into new bottles, and both are preserved. No man also having drunk old *wine*, straightway desireth new, for he saith, The old is better.

§. 34.

Matt. IX. 18—26. Mark V. 22—43.

Luke VIII. 41—56.

While he spake these things unto them, behold there came a man named Jairus, and he was one of the rulers of the synagogue, and when he saw him, he fell down at Jesus' feet, and worshipped him, and besought him greatly that he would come into his house, for he had one only daughter about twelve years of age, and she lay a dying. And he besought him, saying, My little daughter lieth at the point of death, *I pray thee* come and lay thy hands upon her, that she may be healed, and she shall live. And Jesus arose and followed him, and

*sa*



*so* did his disciples. But as he went, much people followed him, and thronged him. And behold a certain woman which was diseased with an issue of blood twelve years, and had suffered many things of many physicians, and had spent all her living upon physicians, neither could be healed of any, and was nothing bettered, but rather grew worfe, when she had heard of Jesus, came in the press behind him, and touched the border of his garment. For she said within herself, if I may but touch his garment, I shall be whole. And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague. And Jesus immediately knowing in himself, that virtue had gone out of him, turned him about in the press, and said, Who touched my cloaths? When all denied, Peter and they that were with him, said unto him, Master, thou seest the multitude throng thee, and press *thee*, and sayest thou, Who touched me? And Jesus said, Some body hath touched me: for I perceive that virtue is gone out of me. And he looked round about to see her that had done this thing. And when the woman saw that she was not hid, she came fearing and trembling, knowing what was done in her, and fell down before him, and told him all the truth; *and* declared unto him before all the people, for what cause she had touched him, and how she was healed immediately. And when he saw her, he said unto her, Daughter, be of good comfort, thy faith hath made thee whole; go in peace, and be whole of thy plague. And the woman was made whole from that hour.

While he yet spake, there came from the ruler of the synagogue's *house*, certain which said to him, Thy daughter is dead, why troublest thou the Master any further? But as soon as Jesus heard the word that was spoken, he answered and said unto the ruler of the synagogue, Be not afraid, only believe, and she shall be made whole. And when he came into the house of the ruler of the synagogue, he suffered no man to go in, save Peter, and James, and John the brother of James, and the father, and the mother of the maiden. And when he saw the minstrels, and the tumult, and the people making a noise, and them that wept and wailed greatly, he saith unto them, Why make ye this ado, and weep? Give place, and weep not, for the maid is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi, which is, being interpreted, Damsel (I say unto thee) arise. And her spirit came again, and she arose straightway, and walked: and he commanded that something should be given her to eat. And her parents were astonished with a great astonishment. And he charged them straitly, that they should tell no man what was done. And the fame thereof went abroad into all that land.

## §. 35.

Matt. IX. 27—34. Luke XI. 14, 15.

And when Jesus went from thence, two blind men followed him, crying and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith, be it unto you. And their eyes were opened, and Jesus straitly charged them, saying, See that no man know *it*. But they, when they were departed, spread abroad his fame in all that country.

And as they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake. And the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through Beelzebub the prince of the devils.

## §. 36.

Matt. IX. 35—38. X. XI. 1. Mark VI. 6—13.  
Luke VIII. 1—3. IX. 1—6.

And it came to pass afterward, that he went round about, throughout every city and village, teaching in their synagogues, preaching and shewing the glad tidings of the kingdom of God (*n*), and healing every sickness, and every disease among the people. And the twelve *were* with him. And certain women

Mary

(*n*) Or, as Matthew writes, preaching the gospel of the kingdom.



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Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others which ministered unto him of their substance. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers *are* few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Then he called his twelve disciples together unto him, and gave them power and authority over all devils and unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these, The first, Simon who is called Peter, and Andrew his brother, James *the son* of Zebedee, and John his brother: Philip and Bartholomew, Thomas and Matthew the publican, James *the son* of Alphaeus, and [*Judas*] Lebbeus, whose surname was Thaddeus: Simon the Canaanite, and Judas Iscariot, who also betrayed him.

These twelve Jesus sent forth, by two and two, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold nor silver, nor brass in your purses, *and* take nothing for  
your

your journey, save a staff only. No scrip, no bread, neither shoes (s), neither have two coats apiece (p). For the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy: and there abide till you go thence. And when ye come into an house, salute it, and if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the very dust from under your feet for a testimony against them. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they shall scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

And the brother shall deliver up the brother to death, and the father the child: and the children shall

(s) Mark adds, "but be shod with sandals."

(p) Go just as you are now clothed, without any further provision.

shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come (q).

The disciple is not above *his* master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord: if they have called the master of the house Beelzebub, how much more *shall they call* them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed, and hid that shall not be known. What I tell you in darkness, *that* speak ye in light, and what ye hear in the ear, *that* preach ye upon the house-tops. And fear not them which will kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore. Ye are of more value than many sparrows.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father,

ther,

(q) Before I myself come to you. Matt. xi. 1.



ther, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes *shall be* they of his own household. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it. He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones, a cup of cold *water* only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities. And they departed and went through the towns, preaching the gospel, *and* that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed every where.

## §. 37.

Luke VII. 11—17.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he  
came

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came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother: and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

§. 38.

Matt. XI. 2—30. Luke VII. 18—35.

And the disciples of John shewed him all these things. Now when John had heard in the prison the works of Christ, he calling unto him two of his disciples, sent *them* unto Jesus, saying, Art thou he that should come, or look we for another? When the men were come unto him they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another. And in that same hour he cured many of *their* infirmities, and plagues, and of evil spirits, and to many that were blind he gave sight. Then Jesus answering said unto them, Go your way and tell John again what things you have seen and heard, *how* that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and to the poor the

the gospel is preached (r). And blessed is he who-  
soever shall not be offended in me. And when the  
messengers of John were departed, Jesus began to  
say unto the multitudes concerning John, What  
went ye out into the wilderness to see? A reed sha-  
ken with the wind? But what went ye out for to  
see? A man cloathed in soft raiment? Behold, they  
that wear soft cloathing, and are gorgeously appa-  
relled, and live delicately, are in kings courts. But  
what went ye out for to see? A prophet? Yea, I  
say unto you, and much more than a prophet. For  
this is he of whom it is written, Behold I send my  
messenger before thy face, which shall prepare thy  
way before thee (s). For, verily, I say unto you,  
Among them that are born of women, there hath  
not risen a greater prophet than John the Baptist:  
notwithstanding, he that is least in the kingdom  
of heaven, is greater than he. And from the  
days of John the Baptist, until now, the kingdom  
of heaven suffereth violence, and the violent take it  
by force. For all the prophets, and the law pro-  
phesied until John. And if ye will receive *it*, this  
is Elias, which was for to come (t). He that hath  
ears to hear let him hear.

And all the people heard *him*, and the publicans  
justified God, being baptized with the baptism of  
John. But the pharisees and lawyers rejected the  
counsel of God against themselves, being not bap-  
tized of him.

And the Lord said, Whereunto then shall I liken  
the men of this generation? and to what are they

G

like?

(r) Isa. xxxv. 5, 6. lxi. 1. (s) Mal. iii. 1. (t) Mal. iv. 5.



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like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not wept. For John the Baptist came neither eating bread, nor drinking wine; and ye say, he hath a devil. The Son of man is come eating and drinking, and ye say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of all her children.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Wo unto thee, Chorazin, wo unto thee Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

At that time, Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes (*u*). Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no  
man

(*u*) Or, to the simple.

man knoweth the Son but the Father : neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal *him*.

Come unto me all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

§. 39.

Luke VII. 36—50.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaſter box of ointment : And ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe *them* with the hairs of her head, and kiſſed his feet, and anointed *them* with the ointment. Now when the Pharisee which had bidden him ſaw *it*, he ſpoke within himſelf, ſaying, This man, if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him : for ſhe is a ſinner. And Jeſus anſwering, ſaid unto him, Simon, I have ſomewhat to ſay unto thee. And he ſaith, Maſter, ſay on.

There was a certain creditor, which had two debtors : the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him moſt ? Simon answered and

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said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

And he turned to the woman, and said unto Simon, Scest thou this woman, I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in, hath not ceased to kiss my feet. Mine head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven.

And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

## §. 40.

Matt. XII. 1—8. Mark II. 23—28. Luke VI. 1—5.

And it came to pass on the second sabbath after the first (*w*), that he went through the corn-fields; and his disciples were an hungered, and began, as they went, to pluck the ears of corn, and to eat, rubbing *them* in *their* hands. But when the Pharisees saw *it*, certain of *them* said unto them, Why do ye that which is not lawful to do on the sabbath-day? They said unto him, Behold, thy disciples do that which is not lawful to do on the sabbath-day. And  
Jesus

(*w*) A sabbath before the new moon.



Jesus answering them, said unto them, Have ye never read so much as this? what David did, when he had need and was an hungered, he, and they that were with him? How he went into the house of God, in the days of Abiathar the high-priest, and did take and eat the shew-bread and gave also to them that were with him (x), which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath-days, the priests in the temple profane the sabbath and are blameless (y). But I say unto you, that in this place is *one* greater than the temple. But if ye had known what this meaneth, I will have mercy and not sacrifice (z), ye would not have condemned the guiltless. And he said unto them, The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is Lord also of the sabbath.

§. 41.

Matt. XII. 9—21. Mark III. 1—6. Luke VI. 6—11.

And it came to pass also on another sabbath, when he was departed thence, that he entered into the synagogue and taught: and behold, there was a man whose right hand was withered. And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day: and they asked him, saying, Is it lawful to heal on the sabbath-days? that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the

G. 3.

midst.

(x) 1 Sam. xxi. 6. (y) Numb. xxviii. 9. (z) Hosea vi. 6.

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midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy *it*? But they held their peace. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath-days. And when he had looked round about upon them all with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand: and he stretched it forth: and his hand was restored whole, like as the other.

Then the Pharisees went out, and were filled with madness; and communed one with another what they might do to Jesus: And straightway took counsel with the Herodians against him, what they might do to Jesus, *and* how they might destroy him. But when Jesus knew *it*, he withdrew himself from thence, with his disciples to the sea, and great multitudes followed him, and he healed them all. And charged them that they should not make him known: That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench till he  
send

send forth judgment unto victory. And in his name shall the Gentiles trust (a).

§. 42.

Matt. XII. 22—50. Mark III. 19—35.

Luke XI. 16—36. VIII. 19—21.

And they went into an house (b). And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him, for they said he is beside himself (c). Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But the Pharisees, when they heard it, and the Scribes which came down from Jerusalem, said, This fellow hath Beelzebub, and by the prince of the devils casteth he out devils. But Jesus knew their thoughts, and called them unto him, and said unto them in parables, How can Satan cast out Satan? Every kingdom divided against itself, is brought to desolation; and every city or house divided against itself, shall not stand. And if Satan rise up against and cast out Satan, he is divided against himself, how shall then his kingdom stand? It cannot stand, but hath an end. And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I by the Spirit and with the finger of God cast out devils,

(a) Isai. xlii. 1—4.

(b) Or, they went home.

(c) Or, he is amazed, or, faint.



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devils, then, no doubt, the kingdom of God is come unto you. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house? When a strong man armed keepeth his palace, his goods are in peace. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me; and he that gathereth not with me, scattereth abroad. Wherefore verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but the blasphemy against the *Holy Ghost* shall not be forgiven unto men: And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come; but he is in danger of eternal damnation: Because they said, He hath an unclean spirit. Either make the tree good, and his fruit good: or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart, bringeth forth good things, and an evil man out of the evil treasure, bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

For

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the Scribes, and of the Pharisees, tempting him, answered, saying, Master, we would see a sign from heaven from thee. But he answered, and said to them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was a sign unto the Ninevites, [*being*] three days and three nights in the whale's belly (*d*); so shall also the Son of man be three days and three nights in the heart of the earth; [*as a sign*] to this generation. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas (*e*), and behold, a greater than Jonas *is* here. The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them; for she came from the uttermost parts of the earth to hear the wisdom of Solomon (*f*), and behold, a greater than Solomon *is* here.

No man when he hath lighted a candle, putteth *it* into a secret place, or under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when *thine eye* is evil, thy body is also full of darkness. Take heed therefore, that the light which is in thee be not darkness. If thy whole body therefore *be* full of light, having no part dark,  
the

(*d*) Jonah i. 17. (*e*) Jonah iii. 5. (*f*) 1 Kings x. 1. 2 Chron. ix. 1.

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the whole shall be full of light, as when the bright shining of a candle doth give thee light.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none. Then he saith, I will return into mine house from whence I came out, and when he is come, he findeth *it* empty, swept, and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed *are* they that hear the word of God and keep it.

While he yet talked to the people, behold, there came then his mother and his brethren, and standing without, sent unto him, calling him, desiring to speak with him. And the multitude sat about him, and *they* could not come at him for the press. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he looked round about on them which sat about him, and he stretched forth his hand toward his disciples, and said, Behold, my mother, and my brethren are these which hear the word of God and do it. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.



## §. 43.

Matt. XIII. 1—58. Mark IV. 1—34. VI. 1—6.

Luke VIII. 4—18.

The same day went Jesus out of the house, and sat by the sea-side, and began again to teach. And great multitudes were gathered together again, and were come to him out of every city, so that he went into a ship, and sat in the sea, and the whole multitude stood on the shore.

And he spake unto them, and taught them many things by parables, and said unto them in his doctrine, Harken, behold, a sower went out to sow his seed. And it came to pass as he sowed, some *seeds* fell by the way side, and it was trodden down, and the fowls of the air came, and devoured it up. And some fell on stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth. But as soon as it sprang up, when the sun was up, it was scorched, and because it had no root, *and* lacked moisture, it withered away. And some fell among thorns, and the thorns grew up with it, and choaked it, and it yielded no fruit. But other fell on good ground, and sprang up, and increased, and brought forth fruit, some thirty, and some sixty, and some an hundred-fold. And when he had said these things, he cried, He that hath ears to hear let him hear.

And when he was alone, his disciples, that were about him with the twelve (*g*), came and asked him, saying, What might this parable be? *and*, Why speakest thou unto them in parables? He answered

and

(*g*) Who were returned from their mission.

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and said unto them, Because unto you it is given to know the mysteries of the kingdom of God, but unto them that are without, it is not given, and all *these* things are done in parables. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that which he seemeth to have. Therefore speak I unto them in parables, because they seeing, see not; and hearing they hear not, neither do they understand; lest at any time they should be converted, and their sins should be forgiven them. And in them is fulfilled the prophesy of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing; and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them (*b*). But blessed are your eyes, for they see, and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see these things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

And he said unto them, Know ye not this parable? and how then will ye know all parables. Hear ye therefore the parable of the sower. Now the parable is this: The sower soweth the word. The seed is the word of God. When any one heareth the word of the kingdom, and understandeth it not, then

(*b*) Isa. vi. 9.

then cometh the wicked one immediately, and catcheth away the word which was sown in his heart; lest he should believe and be saved: this is he which received seed by the way-side. But he that received the seed on stony ground, the same is he that heareth the word, and anon with joy receiveth it. Yet hath he not root in himself, but for a while believeth *and* dureth but for a time: afterward in the time of temptation, when tribulation, affliction or persecution ariseth for the word's sake, immediately he is offended, *and* falleth away. And these are they which are sown among thorns: which when they have heard the word, go forth, and the care of this world, and the deceitfulness of riches, and pleasures of *this* life, and the lust of other things entering in, choke the word, and *it* bringeth no fruit to perfection. But he that received seed into the good ground, is he that heareth the word and understandeth *it*, *and* receiveth it in an honest and good heart, and having heard the word keepeth it, which also beareth fruit with patience, and bringeth forth some a hundred-fold, some sixty and some thirty.

And he said unto them, No man when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bushel, *or*, under a bed: but setteth it on a candlestick, that they which enter in may see the light. For there is nothing hid which shall not be manifested: neither was any thing kept secret, that shall not be known, and come abroad. If any man have ears to hear, let him hear. And he said unto them, Take heed therefore what *and* how you hear: with what measure you mete, it shall be measured to



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to you : and unto you that hear, shall more be given.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field : But while men slept his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the household came, and said unto him, Sir, didst thou not sow good seed in thy field ? from whence then hath it tares ? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest ; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.

And he said, So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

And he said, Whereunto shall we liken the kingdom of God ? or with what comparison shall we compare it ?

*And*

*And* another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field, which indeed is the least of all seeds that be in the earth. But when it is sown, it groweth up, and becometh greater than all herbs, and becometh a tree; and shooteth out great branches, so that the birds of the air come and lodge in the branches thereof, *and* under the shadow of it.

Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. And all these things spake Jesus unto the multitude in parables, and with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world (i).

Then Jesus sent the multitude away, and went into the house, and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed, is the Son of man: the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one: the enemy that sowed them is the devil: the harvest is the end of the world; and the

H 2

reapers

(i) Psalm lxxviii. 2.

reapers are the angels. As therefore the tares are gathered and burnt in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls. Who when he had found one pearl of great price, he went and sold all that he had and bought it. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world, the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every Scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

And



And it came to pass, that when Jesus had finished these parables, he departed thence, and came into his own country, and his disciples follow him. And when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him* were astonished, and said, from whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the carpenter's son? Is not his mother called Mary? and his brethren James and Josés, and Simon and Judas? And his sisters, are they not all here with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house. And he could do there no mighty works, because of their unbelief, save that he laid his hands on a few sick folk, and healed *them*. And he marvelled because of their unbelief.

## §. 44.

Matt. XIV. 1—21. Mark VI. 14—44.

Luke IX. 7—17. John VI. 1—14.

At that time Herod the tetrarch heard of the fame of Jesus, and of all that was done by him (for his name was spread abroad) and he was perplexed, because that it was said of some, that John was risen from the dead: and of some, that Elias had appeared: and of others, that one of the old prophets was risen again. And others said, This is a prophet, or as one of the prophets. And Herod said

H 3

unto

unto his servants, John have I beheaded: but who is this of whom I hear such things? This is John the Baptist, he is risen from the dead. And therefore mighty works do shew forth themselves in him? and he desired to see him.

For Herod himself had sent forth, and laid hold upon John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife, for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him, but she could not. For Herod feared John, knowing that he was a just man, and an holy, and observed him (†), and when he heard him, he did many things, and heard him gladly. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee, and when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me here, by-and-by in a charger, the head

(†) Or, kept him, or, saved him,

head of John the Baptist. And the king was exceeding sorry, yet for his oath's sake, and for their sakes which sat with him at meat, he would not reject her, *but* commanded *it* to be given *her*. And immediately the king sent an executioner, and commanded his head to be brought : and he went, and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel : and the damsel brought *it* and gave it to her mother. And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb : and went and told Jesus.

[*In the mean time*] the apostles when they were returned<sup>(1)</sup> gathered themselves together unto Jesus, and told him all things both what they had done, and what they had taught.

And when Jesus heard *of it* [*that Herod had heard of his fame*] he said unto them, Come ye yourselves apart into a desert place, and rest awhile : for there were many coming and going, and they had no leisure so much as to eat. And he took them, and departed thence by ship, and went over the sea of Galilee, *which is the sea* of Tiberias, and went aside privately into a desert place belonging to the city, called Bethsaida. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and out-went them. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went forth [*out of the ship*] up into a mountain, and there he sat with his disciples. And the passover, a  
feast

(1) From their mission.



feast of the Jews, was nigh. When Jesus then lifted up *his* eyes, and saw a great company come unto him, he was moved with compassion towards them, because they were as sheep not having a shepherd, and he received them; and began to teach them many things, and spake unto them of the kingdom of God, and healed them that had need of healing.

And when the day was now far spent, his disciples, the twelve, came to him, saying, This is a desert, and the time is now far past, send the multitude away, that they may go into the towns and country round about, and lodge, and buy themselves victuals; for they have nothing to eat. But Jesus answered, and said unto them, They need not depart, give ye them to eat. *And* he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do). Philip answered him, Two hundred penny-worth (*m*) of bread is not sufficient for them, that every one may take a little. And *his disciples* said unto him, Shall we go and buy two hundred penny-worth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, one of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? He said, Bring them hither to me. Now there was much grass in the place. And he commanded them to make all sit down by companies

(*m*) The Roman penny is seven-pence halfpenny.

panies upon the green grass. And they did so, and made them all sit down. And they sat down in ranks by hundreds, and by fifties in a company. Then he took the five loaves, and the two fishes, and looking up to heaven, he blessed them, and brake the loaves, and gave *them* to his disciples to set before the multitude; and the two fishes he divided among them all, as much as they would. And they did all eat, and were all filled. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, and of the fishes, which remained over and above unto them that had eaten. And they that had eaten were about five thousand men, beside women and children. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

## §. 45.

Matt. XIV. 22—36. Mark VI. 45—56.

John VI. 15—21.

And straightway Jesus constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent the multitudes away. And when he had sent the multitudes away, and perceived that they would come and take him by force, to make him a king, he departed again, and went himself alone up into a mountain apart to pray. And when the evening was *now* come, his disciples went down unto the sea, and entered into a ship, and

and went over the sea towards Capernaum: and it was now dark, and the ship was in the midst of the sea, and he alone on the land, and was not come to them (*n*), and the sea arose, by reason of a great wind that blew. And he saw them toiling in rowing; for the wind was contrary unto them, and the ship was tossed with waves. And about the fourth watch of the night, Jesus cometh unto them, when they had rowed about five and twenty or thirty furlongs (*o*), walking upon the sea, and would have passed by them. And when the disciples saw him walking on the sea, and drawing nigh unto the ship, they supposed it had been a spirit; and cried out for fear. (For they all saw him and were troubled) And immediately he talked with them, and saith unto them, Be of good chear, it is I, be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come to thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid: and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth *his* hand, and caught him and said unto him, O thou of little faith, wherefore didst thou doubt? Then they willingly received him into the ship. And when they were come into the ship, the wind ceased, and immediately the ship was at the land, whither they went. Then they that were in the ship, were sore amazed in themselves beyond measure, and wondered; for they considered not *the miracle* of the

(*n*) i. e. on board the ship.

(*o*) A good league.



the loaves, for their heart was hardened. *And* they came and worshipped him, saying, Of a truth thou art the Son of God. And when they had passed over, they came into the land of Gennesaret: and drew to the shore. And when they were come out of the ship, the men of that place had straightway knowledge of him, *and* they sent out into all the country round about, and began to carry about in beds those that were sick, where they heard he was, and brought unto him all that were diseased.

And whithersoever he entered into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the hem of his garment: and as many as touched him were made perfectly whole.

§. 46.

John VI. 22—71.

The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone: (Howbeit, there came [*afterwards*] other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks). When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea (*p*), they said unto him, Rabbi, when  
camest

(*p*) In the synagogue at Capernaum.

camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then they said unto him, What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then? that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat (q). Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger, and he that believeth on me, shall never thirst; but I say unto you, That ye also have seen me, and believe not. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which

(q) Exod. xvi. 15. Numb. xi. 7. Nehem. ix. 15. Psalm lxxviii. 24.

which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God (g). Every man therefore that hath heard and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

The Jews therefore strove amongst themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily I say un-

I

to

(g) Isa. liv. 13. Jer. xxxi. 34.



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to you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Who-so eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue as he taught in Capernaum.

Many therefore of his disciples, when they had heard *this*, said, This is an hard saying, who can hear it? When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you? *What*, and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, *they* are spirit and *they* are life. But there are some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that *time* many of his disciples went back and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

And

And we believe, and are sure that thou art that Christ the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

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## P A R T IV.

## §. 47.

Matt. XV. 1—20. Mark VII. 1—23.

**T**HEN came together unto him the Pharisees, and certain of the Scribes which came from Jerusalem. And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, and of brazen vessels, and tables. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to, but transgress, the tradition of the elders, for they wash not their hands when they eat bread? But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many

other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For God commanded, *by Moses*, saying, Honour thy father and thy mother (r): and, He that curseth father or mother, let him die the death (s). But ye say, Whosoever shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me, *he shall be free*. And ye suffer him no more to honour, or to do ought for his father or his mother. Making the word of God of none effect by your tradition, which ye have delivered: and many such like things do ye. Ye hypocrites, well hath Esaias prophesied of you, as it is written, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me (t). Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

And when he had called all the people, he said unto them, Hearken unto me every one of you, and understand. There is nothing from without a man, that entering into him, can defile him. Not that which goeth into the mouth defileth a man, but the things which come out of him: that which cometh out of the mouth, this defileth a man. If any man have ears to hear, let him hear. And when he was entered into the house from the people, then came his disciples, and said unto him, Knewest thou that the Pharisees were offended after they heard this saying?

(r) Exod. xx. 12. Dent. v. 16. (s) Exod. xxi. 17. Levit. xx. 9.

(t) Isa. xxix. 13.



ing? But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone, they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said unto them, Are ye also yet without understanding? Do ye not perceive, that whatsoever thing from without entereth, at the mouth, into the man, it cannot defile him, because it entereth not into his heart, but goeth into the belly, and is cast out into the draught, purging all meats? And he said, But that which cometh out of the man, that defileth the man: for those things which proceed out of the mouth, come forth from the heart, and they defile the man. For from within, out of the heart of men proceed evil thoughts, murders, adulteries, fornications, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, false witness, blasphemies, pride, foolishness. All these evil things come from within, and these are the things that defile the man: but to eat with unwashen hands defile not a man.

## §. 48.

Matt. XV. 21—28. Mark VII. 24—30.

Then Jesus arose and went thence, and departed into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*; but he could not be hid. For behold, a certain woman of Canaan, (the woman was a Greek, a Syrophenician by nation) whose young daughter had an unclean spirit, heard of him, *and* came out of the same coasts,

and fell at his feet, and cried unto him, saying, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But Jesus answered and said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, truth, Lord, yet the dogs under the table eat of the children's crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: for this saying, Be it unto thee even as thou wilt: Go thy way, the devil is gone out of thy daughter. And her daughter was made whole from that very hour. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

## §. 49.

Matt. XV. 29, 30, 31. Mark VII. 31—37.

And Jesus again departing from the coasts of Tyre and Sidon, he came nigh unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech, and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue. And looking  
up

up to heaven, he sighed, and saith unto him, Ephphatha, that is, be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it: and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

And he went up into a mountain, and sat down there. And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others; and cast them down at Jesus' feet, and he healed them; insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel.

## §. 50.

Matt. XV. 32—39. Mark VIII. 1—10.

In those days, the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and I will not send them away fasting to their own houses, lest they faint in the way: for divers of them came from far. And his disciples answered, and say unto him, From whence should we have so much bread here in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have you? and they said, Seven, and a few little fishes.



fishes. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake *them*, and gave to his disciples to set before *them*: and they did set *them* before the people. And they had a few small fishes, and he blessed, and commanded to set them also before *them*: And they did all eat, and were filled; and they took up of the broken meat that was left, seven baskets full. And they that did eat, were four thousand men, beside women and children. And he sent away the multitude. And straightway he entered into a ship, with his disciples, and came into the coasts of Magdala and Dalmanutha.

## §. 51.

Matt. XVI. 1—12. Mark VIII. 11—26.

The Pharisees also with the Sadducees came forth, and began to question with him, tempting, and desired that he would shew them a sign from heaven. He answered and said unto them, When it is evening ye say, *It will be fair weather*: for the sky is red; and in the morning, *It will be foul weather to-day*: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky, but can ye not *discern* the signs of the times? And he sighed deeply in his spirit and saith, Why doth this wicked and adulterous generation seek after a sign? Verily I say unto you, There shall no sign be given to this generation, but the sign of the prophet Jonas (*u*). And he left them, and entering into the ship again, departed to the other side.

And

(*u*) Jonah i. 17.

And when his disciples were come to the other side, they had forgotten to take bread, neither had they in the ship with them more than one loaf. Then Jesus charged them, saying, Take heed, and beware of the leaven of the Pharisees, and of the Sadducees, and of the leaven of Herod. And they reasoned among themselves, saying, *It is* because we have taken no bread. *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand, that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees? Then understood they how that he bade *them* not beware of the leaven of bread: but of the doctrine of the Pharisees, and of the Sadducees.

And he cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up and said, I see men as trees, walking. After that he put *his* hands  
again

again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

## §. 52.

John VII. 1—53.

After these things, Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence and go into Judea, that thy disciples also may see the works that thou doest. For *there is no man that doeth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thyself to the world.* (For neither did his brethren believe in him.) Then Jesus said unto them, My time is not yet come, but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast, for my time is not yet fully come. When he had said these words unto them, he abode *still* in Galilee.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit, no man spake openly of him, for fear of the Jews. Now about the  
midst



midst of the feast, Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee. Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers) and ye on the sabbath-day circumsise a man. If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day? Judge not according to the appearance, but judge righteous judgment.

Then said some of them of Jerusalem, Is not this he whom they seek to kill? But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true,

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true, whom ye know not. But I know him, for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, Yet a little while I am with you, and *then* I go unto him that sent me. Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that he hath said, Ye shall seek me, and shall not find *me*, and where I am, *thither* ye cannot come?

In the last day that great day of the feast (*w*), Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him, should receive (*x*): for the Holy Ghost was not yet *given*, because that Jesus was not yet glorified) Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said,  
That

(*w*) Levit, xxiii. 36.

(*x*) Isa. xlv. 3. Joel ii. 28.

That the Christ cometh of the seed of David (y), and out of the town of Bethlehem, where David was (z)? So there was a division among the people, because of him. And some of them would have taken him: but no man laid hands on him.

Then came the officers to the chief priests, and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers, or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them) Doth our law judge any man before it hear him, and know what he doth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house.

§. 53.

John VIII. 1—59.

Jesus went unto the mount of Olives: And early in the morning, he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the Scribes and Pharisees brought unto him a woman taken in adultery: and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

K

This

(y) Psalm cxxxii. 11.

(z) Micah v. 2.



This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground as though he heard them not. So when they continued asking him, he lift up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh, I judge no man. And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true (a). I am one that bear witness of myself, and the Father that sent

(a) Deut. xix/ 15.

sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning. I have many things to say, and to judge of you: but he that sent me is true; and I speak to the world those things which I heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself: but as my Father hath taught me, I speak these things. And he that sent me, is with me: the Father hath not left me alone: for I do always those things that please him. As he spake these words many believed on him.

Then said Jesus unto those Jews which believed on him, If ye continue in my word, *then* are ye my

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disciples indeed : And ye shall know the truth, and the truth shall make you free. They [*the Jews*] answered him, We be Abraham's seed, and were never in bondage to any man : how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily I say unto you, Whosoever committeth sin, is the servant of sin. And the servant abideth not in the house for ever : but the Son abideth for ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed : but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father : and ye do that which ye have seen with your father : They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God : this did not Abraham. Ye do the deeds of your father. Then said they unto him, We be not born of fornication ; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love me : for I proceeded forth, and came from God : neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do : he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not.

Which



Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth God's words: ye therefore hear *them* not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honour-eth me, of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar, like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw *it*, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

## §. 54.

John IX. 1—41. X. 1—21.

And as *Jesus* passed by, he saw a man which was blind from *his* birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? *Jesus* answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: *but* he said, I am *be*. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called *Jesus*, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to: he Pharisees him that aforetime was blind. And it was the sabbath-day when *Jesus* made the clay, and opened his eyes. Then again the Pharisees also asked him, How he had received

ceived his sight? He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner, do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him, he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age, ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner *or no*, I know not: one thing I know that whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would you hear it again? will ye also be  
his



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his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this *fellow*, we know not from whence he is. The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe, and he worshipped him.

And Jesus said, For judgment I am come into this world: that they which see not might see; and *that* they which see, might be made blind. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth  
up

up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep; to him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out; and when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice; and a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that *ever* came before me, are thieves and robbers: but the sheep did not hear them. I am the door: by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

I am the good Shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice,

voice, and there shall be one fold, *and* one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me; but I lay it down of myself: I have power to lay it down, and I have power to take it again: this commandment have I received of my Father.

There was a division therefore among the Jews for these sayings. And many of them said, He hath a devil, and is mad, why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

## §. 55.

John X. 22—42.

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple, in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave *them* me, is greater than all, and none is able to pluck *them* out of my Father's hand. I and my Father are one.

Then



Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father, for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods (b)? If he called them gods, unto whom the word of God came, and the scripture cannot be broken: Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest: because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe, that the Father is in me, and I in him.

Therefore they sought again to take him: but he escaped out of their hand; and went away again, beyond Jordan, into the place where John at first baptized: and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true. And many believed on him there.

§. 56.

Matt. XVI. 13—28. Mark VIII. 27—38. IX. 1.

Luke IX. 18—27.

And Jesus went out, and his disciples into the coasts and towns of Cesarea Philippi, and by the way, it came to pass, as he was alone praying, his disciples

(b) Psalm lxxxii. 6.

disciples were with him: and he asked them, saying, Whom do men say, that I, the Son of man, am? And they answered, and said, Some *say that thou art* John the Baptist, but some *say*, Elias; and others Jeremias: and others *say*, that one of the old prophets is risen again. And he saith unto them, But whom say ye that I am? And Simon Peter answered and said unto him, Thou art the Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. Then he straitly charged, and commanded his disciples that they should tell no man that he was Jesus the Christ.

And from that time forth, began Jesus to shew unto his disciples, and to teach them, how that the Son of man must go unto Jerusalem, and suffer many things, and be rejected of the elders, and of the chief priests, and Scribes, and be killed, and be raised again the third day. And he spake that saying openly. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee. But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan, thou art an offence

offence unto me: for thou favourest not the things that be of God, but those that be of men. And when he had called the people unto him, with his disciples also, he said unto them all, Whosoever will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life, shall lose it: but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what is a man profited, if he shall gain the whole world, and lose his own soul, or be cast away? Or what shall a man give in exchange for his soul. Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and with the holy angels. For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they see the kingdom of God come with power, the Son of man coming in his kingdom.

## §. 57.

Matt. XVII. 1—13. Mark IX. 2—13.

Luke IX. 28—36.

And it came to pass, after six days, (or, about an eight days after these sayings,) Jesus taketh with him Peter, and James, and John his brother, and leadeth them up into an high mountain apart by themselves to pray. And as he prayed, he was

L

transfigured



transfigured before them, *and* the fashion of his countenance was altered, and his face did shine as the sun, and his raiment became shining and glistering, exceeding white as snow, *or*, as the light : so as no fuller on earth can white them. And behold, there talked with him two men, which were Moses and Elias ; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter, and they that were with him, were heavy with sleep : and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass as they departed from him, Peter said unto Jesus, Master, it is good for us to be here : and if thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elias, not knowing what he said : for he wist not what to say, for they were sore afraid. While he yet thus spake, behold, there came a bright cloud that overshadowed them : and they feared as they entered into the cloud. And behold, there came a voice out of the cloud, which said, This is my beloved Son, in whom I am well-pleased ; hear ye him. And when the disciples heard *it*, they fell on their face, and were sore afraid. And when the voice was past, Jesus came and touched them, and said, Arise, and be not afraid. And suddenly when they had lift up their eyes, and had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And they

they kept that saying with themselves, and told no man in those days any of those things which they had seen, *yet*, questioning one with another, what the rising from the dead should mean. And his disciples asked him, saying, Why then say the Scribes, that Elias must first come? And he answered and told them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is indeed already come, and they knew him not, but have done unto him whatsoever they listed, as it is written of him: likewise shall also the Son of man suffer many things of them, and be set at nought, *as* it is written of him (c). Then the disciples understood that he spake unto them of John the Baptist.

§. 58.

Matt. XVII. 14—21. Mark IX. 14—29.

Luke IX. 37—43.

And it came to pass, that on the next day, when they were come down from the hill, much people met him. And when he came to [*the rest of*] his disciples, he saw a great multitude about them, and the Scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him. And he asked the Scribes, What question ye with them? And behold one of the multitude came to him, kneeling down to him, and cried out, saying, Master, I have brought thee my son: Lord, I beseech thee, have mercy on my son, for he is mine

L 2

only

(c) Isa. liii. 2, 3, 4.

only child. He is lunatic, and sore vexed, *and* hath a dumb spirit. And lo, a spirit taketh him, and wheresoever the spirit taketh him, he suddenly crieth out, and it teareth him, that he foameth again, and gnasheth with his teeth, and pineth away; and bruising him, hardly departeth from him. And I brought him to thy disciples, and besought *them* to cast him out, and they could not. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring thy son hither unto me. And they brought him unto him. And as he was yet a coming, when he saw him, straightway the devil threw him down, and tare him, and he fell on the ground, and wallowed, foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And often times it hath cast him into the fire and into the waters to destroy him: but if thou canst do any thing have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

When Jesus saw that the people came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him. And *the spirit* cried, and rent him sore, and came out of him; and he was as one dead, insomuch that many said, He is dead. But Jesus took him by the hand, and



and lifted him up, and he arose. And the child was cured from that very hour; and *he* delivered him again to his father. And they were all amazed at the mighty power of God.

And when he was come into the house, there came the disciples to Jesus apart, and asked him privately, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out, but by prayer and fasting.

§. 59.

Matt. XVII. 22—27. Mark IX. 30—32.

Luke IX. 43—45.

And they departed thence, and passed through Galilee; and he would not that any man should know *it*. But while they wondered every one at all things which Jesus did, Jesus taught his disciples and said unto them, while they abode in Galilee, Let these sayings sink down into your ears: For the Son of man shall be betrayed and delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise again the third day. But they understood not this saying, and it was hid from them, that they perceived it not: and they were exceeding sorry; and were afraid to ask him of that saying.

L. 3.

And

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And when they were come to Capernaum, they that received tribute *money* (*d*), came to Peter, and said, Doth not your Master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: And when thou hast opened his mouth, thou shalt find a piece of money (*e*): that take, and give unto them for me and thee.

§. 60.

Matt. XVIII. 1—35. Mark IX. 33—50.

Luke IX. 46—50.

At the same time, being in the house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way, there arose a reasoning among them, which of them should be greatest. And they had disputed among themselves. And Jesus perceiving the thought of their heart, sat down, and called the twelve, and saith unto them, If any man desire to be first; the same shall be last of all, and servant of all. And the disciples asked him, saying, Who is the greatest

(*d*) This was the half shekel, given for the use of the temple, Exod. xxx. 13. A half shekel is about one shilling and three-pence of our money.

(*e*) A stater, in value about two shillings and six-pence,

greatest in the kingdom of heaven? And Jesus called a little child unto him, and he took *him*, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. For he that is least among you all, the same shall be great.

And John answered him (*f*), saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbid him because he followeth not with us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part (*g*).

For whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of *these* little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea. Wo unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh. Wherefore if thy hand offend thee, cut it off, and cast it from thee: it is better for thee to enter into  
life

(*f*) Interrupted him in his discourse.

(*g*) And then he proceeded on the former subject,



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life maimed, than having two hands to go into hell, and to be cast into everlasting fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off, and cast *it* from thee: it is better for thee to enter halt into life, than having two feet to be cast into hell, into everlasting fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt *is* good: but if the salt has lost his saltness, wherewith will you season it? Have salt in yourselves, and have peace one with another.

Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost.

How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Moreover

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents (g). But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and  
payment

(g) A talent is seven hundred and fifty ounces, which, reckoning the silver at the rate of five shillings per ounce, is worth 1375*l.* 10*s.* and thus the whole debt was 1,875,000*l.* sterling.

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payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence (*b*): and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? and his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

§. 6r.

Luke IX. 51—56, 6r, 62.

And it came to pass when the time was come; that he should be received up, he stedfastly set his face

(*b*) A Roman penny is seven-pence halfpenny, thus the debt was only 3l. 2s. 6d.



face to go to Jerusalem, and sent messengers before his face, and they went and entered into a village of the Samaritans to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did (i)? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives; but to save *them*. And they went to another village.

And it came to pass, that as they went in the way, a certain man said unto him, Lord, I will follow thee, but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

## §. 62.

Luke X. 1—24.

After these things the Lord appointed other seventy also (k), and sent them two and two before his face, into every city, and place, whither he himself would come. Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes,

(i) 2 Kings i. 10.

(k) Beside the twelve disciples.

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shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace *be* to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall return to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, That the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Wo unto thee Chorazin: wo unto thee Bethsaida: \* for if the mighty works had been done in Tyre and Sydon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sydon at the judgment than for you. And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you, heareth me: and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold I give unto you power to tread

tread on serpents, and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father: and who the Father is, but the Son, and he to whom the Son will reveal *him*. And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard them.

## §. 63.

Luke X. 25—37.

And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind (*l*), and thy neighbour as thyself (*m*). And he said unto him,

M

Thou

(*l*) Deut. vi. 5.

(*m*) Lev. xix. 18.



Thou hast answered right: this do, and thou shalt live (*n*). But he, willing to justify himself, said unto Jesus, And who is my neighbour?

And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a levite, when he was at the place, came and looked *on him*, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*: and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two-pence, and gave *them* to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of those three, thinkest thou, was neighbour unto him, that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

## §. 64.

Luke X. 38—42.

Now it came to pass as they went, that he entered into a certain village: and a certain woman, named Martha, received him into her house. And she

(*n*) Lev. xviii. 5. Ezek. xx. 11, 13, 21.

she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful, and troubled about many things. But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.

§. 65.

Luke XI. 1—11.

And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, OUR FATHER, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him: and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though

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he will not rise and give him, because he is his friend : yet because of his importunity, he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you : seek, and ye shall find : knock, and it shall be opened unto you. For every one that asketh, receiveth : and he that seeketh, findeth : and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone ? or if *he ask* a fish, will he for a fish give him a serpent ? or if he shall ask an egg, will he offer him a scorpion ? If ye then, being evil, know how to give good gifts unto your children : how much more shall *your* heavenly Father give the Holy Spirit to them that ask him ?

§. 66.

Luke XI. 37—54.

And as he spake, a certain Pharisee besought him to dine with him : and he went in and sat down to meat. And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter : but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make that which is within also ? But rather give alms of such things as ye have : and behold all things are clean unto you.

But wo unto you Pharisees : for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God : these ought ye to have done, and



and not to leave the other undone. Wo unto you Pharisees, for ye love the uppermost seats in the synagogues, and greetings in the markets. Wo unto you Scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also. And he said, Wo unto you also, ye lawyers: for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Wo unto you: for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow (o) the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation. From the blood of Abel, unto the blood of Zacharias (p), which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Wo unto you lawyers: for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in, ye hindered.

And as he said these things unto them, the Scribes and the Pharisees began to urge *him* vehemently,

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(o) Or, ye bear witness and consent to.

(p) Gen. iv. 8. 2 Chron. xxiv. 20, 21.

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and to provoke him to speak of many things : laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

### §. 67.

Luke XII. 1—59.

In the mean time, when there were gathered together an innumerable multitude of people (g), inso-much that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees ; which is hypocrisy. For there is nothing covered that shall not be revealed ; neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light : and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear ; Fear him, which after he hath killed, hath power to cast into hell ; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God ? But even the very hairs of your head are all numbered : Fear not therefore ; ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men, shall be denied before

(g) Or, the ten thousands of the multitude.

before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him : but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say : For the Holy Ghost shall teach you in the same hour what ye ought to say.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge, or a divider over you ? And he said unto them, Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ? And he said, This will I do ; I will pull down my barns and build greater ; and there will I bestow all my fruits and my goods. And I will say unto my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee : then whose shall those things be, which thou hast provided ? So is he that layeth up treasure for himself, and is not rich towards God.

And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall



shall eat; neither for your body, what ye shall put on. The life is more than meat, and the body is *more* than raiment. Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: How much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not: and yet I say unto you, that Solomon in all his glory, was not arrayed like one of these. If then God so cloath the grass, which is to-day in the field, and to-morrow is cast into the oven: how much more *will be cloath* you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth: for where your treasure is, there will your heart be also.

Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for the Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants, whom

whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants, and maidens, and to eat and drink, and to be drunken. The lord of that servant will come in a day when he looketh not *for him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes, but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes, for unto whom-

whomsoever much is given, of him shall be much required : and to whom men have committed much, of him they will ask the more.

I am come to send fire on the earth, and what will I, if it be already kindled. But I have a baptism to be baptized with, and how am I straitned till it be accomplished ? Suppose ye that I am come to give peace on earth ? I tell you, Nay ; but rather division. For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father : the mother against the daughter, and the daughter against the mother : the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

And he said also to the people, When you see a cloud rise out of the west, straightway ye say, There cometh a shower ; and so it is. And when ye see the south wind blow, ye say, There will be heat ; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky, and of the earth : but how is it, that ye do not discern this time ? Yea, and why even of yourselves judge ye not what is right ?

When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence, that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.



## §. 68.

Luke XIII. 1—9.

There were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these Galileans, were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish.

He spake also this parable: A certain *man* had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

## §. 69.

Luke XIII. 10—21.

And he was teaching in one of the synagogues, on the sabbath. And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed

bowed together, and could in no wise lift up *herself*. And when Jesus saw her, he called *her* to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid *his* hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? And ought not this woman being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it. And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

## §. 70.

Luke XIII. 22—30.

And [*hereupon*] he went through the cities and villages, teaching and journeying towards Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know ye not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you *yourselves* thrust out. And they shall come from the east, and *from* the west, and from the north, and *from* the south; and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.

## §. 71.

Luke XIII. 31—35.

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence:

N

for



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for Herod will kill thee. And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected (r). Nevertheless, I must walk to-day and to-morrow, and the day following : for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee : how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not ? Behold, your house is left unto you desolate : and verily I say unto you, ye shall not see me [*again*], until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

§. 72.

Luke XIV. 1—24.

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold there was a certain man before him which had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day ? And they held their peace. And he took *him* and healed him, and let *him* go : and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day ? And they could not answer him again to these things.

And

(r) M. Lieberkuhn, explains this thus : And the third day, I shall finish what I have to do in Herod's government, namely, in Galilee.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room: lest a more honourable man than thou be bidden of him: and he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room: that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased: and he that humbleth himself, shall be exalted.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed (s): for they cannot recompence thee: for thou shalt be recompensed at the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with

N 2

one

(s) Or, happy.

one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

## §. 73.

Luke XIV. 25—35.

And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it, lest haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to



to mock him, saying, This man began to build, and was not able to finish. Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dung-hill; *but* men cast it out. He that hath ears to hear, let him hear.

## §. 74.

## Luke XV.

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. *Ei-*ther what woman having ten pieces of silver, if she

lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth *her* friends, and *her* neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth. And he said, A certain man had two sons; and the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father, but when he was yet a great way off, his father saw him and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But

But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on *his* feet. And bring hither the fatted calf, and kill it; and let us eat and be merry. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing; and he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and found. And he was angry and would not go in: therefore came his father, and entreated him. And he answering, said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It is meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

§. 75.

Luke XVI. 1—31.

And he said also unto his disciples, There was a certain rich man which had a steward: And the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How



is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first; How much owest thou unto my lord? And he said, An hundred measures (t) of oil. And he said unto him, Take thy bill, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures (u) of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness (w); that when ye fail, they may receive you into everlasting habitations (x). He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the

(t) i. e. nine gallons, three quarts,  
and two quarts.

(w) Or riches,

(u) Fourteen bushels,  
(x) Or tabernacles.

the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees also who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men: but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God. The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband, committeth adultery.

There *was* a certain rich man, which was cloathed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died and was buried. And in hell he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom: and he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-

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life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets, let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither would they be persuaded, though one rose from the dead.

## § 76.

## Luke XVII. 1—10.

Then said he unto the disciples, It is impossible but that offences will come: but wo *unto him*, through whom they come. It were better for him that a millstone were hanged about his neck, and he cast into the sea, then that he should offend one of these little ones. Take heed to yourselves (*y*): If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

And

(*y*) Beware of this,



And the apostles said unto the Lord, Increase our faith (z). And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

But which of you having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken: and afterward thou shalt eat and drink. Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

§. 77.

Luke XVII. 11—37.

And it came to pass as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers which stood afar off: and they lifted up *their* voices, and said, Jesus, Master, have mercy upon us. And when he saw *them*, he said unto them, Go shew yourselves unto the priests: and it came to pass that as they went, they were cleansed. And one of them when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on *his* face, at his feet giving

(z) Or, add faith to us.

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giving him thanks : and he was a Samaritan. And Jesus answering said, Were there not ten cleansed ? but where *are* the nine ? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way : thy faith hath made thee whole (a).

And when he was demanded of the Pharisees, when the kingdom of God should come ; he answered them and said, The kingdom of God cometh not with observation (b). Neither shall they say, Lo here, or, lo there : for behold, The kingdom of God is within you (c).

And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here, or see there ; go not after *them*, nor follow *them*. For as the lightning that lightneth out of the one *part* under heaven : shineth unto the other part under heaven : so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so it shall be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark : and the flood came and destroyed them all (d). Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded : but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all (e). Even thus shall it

(a) Or, saved thee. (b) Or, outward shew. (c) Or, among you.  
(d) Gen. vii. (e) Gen. xix.

it be in the day when the Son of man is revealed. In that day he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife (*f*). Whosoever shall seek to save his life, shall lose it: and whosoever shall lose his life, shall preserve it. I tell you in that night, there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field, the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? [*shall this happen*] And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

## §. 78.

Luke XVIII. 1—14.

And he spake a parable unto them, *to this end*, that men ought always to pray, and not to faint, saying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city, and she came unto him, saying, Avenge me of my adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because the widow troubleth me, I will avenge her, lest by her continual coming, she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry  
O day

(*f*) Gen. xix. 26.



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day and night unto him, though he bear long with them? I tell you, that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood, and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself, shall be abased, and he that humbleth himself shall be exalted.

### §. 79.

Matt. XIX. 1—12. Mark X. 1—12.

And it came to pass, that when Jesus had finished these sayings, he arose from thence, and departed from Galilee, and came into the coasts of Judea, beyond Jordan. And great multitudes followed him, and the people resort unto him again, and as he was wont he taught them again, and he healed them there. And the Pharisees also came unto him, tempting him, and asked him, Is it lawful for a man to put away his wife for every cause? And he answered

answered and said unto them, Have ye not read, that he which made them at the beginning of the creation made them male and female (g)? And said, For this cause shall a man leave his father and mother, and cleave to his wife: and they twain shall be one flesh (b). Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away (i)? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her; and if a woman shall put away her husband, and be married to another, she committeth adultery. His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save *they* to whom it is given. For there are some eunuchs which were so born from *their* mothers womb: and there are some eunuchs which were made eunuchs of men: and there be eunuchs, which have made themselves eu-

O 2

nuchs

(g) Gen. i. 27. v. 2.

(b) Gen. ii. 24.

(i) Deut. xxiv. 1.

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nuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

### §. 80.

Matt. XIX. 13—15. Mark X. 13—16.

Luke XVIII. 15—17.

Then were there brought unto him little children, that he should put *his* hands on them, and pray: but when *his* disciples saw *it*, they rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, *and* called them unto him, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them up in his arms, put his hands upon them, and blessed them, and departed thence.

### §. 81.

Matt. XIX. 16—30. XX. 1—16. Mark X. 17—31.

Luke XVIII. 18—30.

And when he was gone forth into the way, behold, a certain ruler came running, [*who was a young man*] and kneeled to him, and asked him, saying, Good Master, what good thing shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? *there is none good, but one, that is, God*. But if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou knowest the commandments,



ments (*4*), Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Defraud not, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself (*1*). The young man answered and said unto him, Master, all these things have I kept from my youth up: what lack I yet? Now when Jesus heard these things beholding him, *he* loved him, and said unto him, Yet lackest thou one thing; if thou wilt be perfect, go thy way, sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, take up the cross, and follow me. But when the young man heard that saying, he was very sorrowful, and went away grieved; for he was very rich, *and* had great possessions. And when Jesus saw that he was very sorrowful, he looked round about, and saith unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God? And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard *it*, they were exceedingly amazed, *and* astonished out of measure, saying among themselves, Who then can be saved? But Jesus looking upon them saith, The things which are impossible with men, are possible with God. With men this is im-

O 3

possible,

(4) Exod. xx. Deut. v.

(1) Levit. xix. 18.

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possible, but not with God: for with God all things are possible.

Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus answered, and said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And verily I say unto you, There is no man that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, *and* for the kingdom of God's sake, who shall not receive an hundredfold, now, in this present time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come shall inherit everlasting life. But many *that are* first shall be last; and the last *shall be* first.

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny (*m*) a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh

(*m*) A Roman penny was equal to seven-pence halfpenny of our money.

venth hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? they say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, *that* shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers and give them *their* hire, beginning from the last unto the first. And when they came that *were* hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had received *it*, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

## §. 82.

John XI. 1—57.

Now a certain man was sick, *named* Lazarus of Bethany, the town of Mary and her sister Martha. (It was that Mary which (n) anointed the Lord with

(n) Soon after, chap. xii. 13.



with ointment, and wiped his feet with her hair, whose brother Lazarus was sick). Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick. When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to *his* disciples, Let us go into Judea again. *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world; but if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that, he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes, that I was not there to the intent ye may believe nevertheless, let us go unto him. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him. Then when Jesus came, he found that he had lain in the grave four days already. (Now Bethany was nigh unto Jerusalem, about

about fifteen furlongs off (o). And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died; but I know, that even now whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection, at the last day. Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard *that*, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore  
saw

(o) About two miles.

saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled ; and said, Where have ye laid him ? They say unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold, how he loved him ! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died ? Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh : for he hath been *dead* four days. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God ? Then they took away the stone *from the place* where the dead was laid. And Jesus lift up *his* eyes, and said, Father, I thank thee that thou hast heard me : and I knew that thou hearest me always : but because of the people which stand by, I said *it*, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus come forth. And he that was dead came forth, bound hand and foot with grave-cloaths : and his face was bound about with a napkin. Jesus saith unto them, Loose them, and let him go.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we ? for this man doeth



doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. And one of them *named* Caiaphas, being the high-priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation: And not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad. Then from that day forth, they took counsel together, for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence into a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew *it*, that they might take him.

## §. 83.

Matt. XX. 17—20. Mark X. 32—45.

Luke XVIII. 31—34.

And they were in the way going up to Jerusalem  
[*Jesus with his disciples*] and Jesus went before them;  
and

and they were amazed, and as they followed they were afraid. And he took unto him the twelve disciples apart in the way, and began to tell them what things should happen unto him, *saying*, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man, shall be accomplished. For he shall be delivered unto the chief priests, and unto the Scribes: and they shall condemn him to death, and shall deliver him to the Gentiles to mock, to scourge, and to crucify *him*, and he shall be mocked, and spitefully entreated, and spitted on, and they shall scourge *him*, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Then came to him the mother of Zebedee's children, with her sons James and John, the sons of Zebedee, worshipping *him*, and desiring a certain thing of him: saying, Master, we would that thou shouldest do for us, whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand in thy glory. And the mother [*also*] saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered, and said unto them, Ye know not what ye ask: Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism, that I am baptized with? And they said unto him, We are able. And Jesus said

said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal, shall ye be baptized: but to sit on my right hand, and on my left hand, is not mine to give, but *it shall be given* to them for whom it is prepared of my Father. And when the ten heard *it*, they began to be much displeased with James and John, and were moved with indignation against the two brethren. But Jesus called them unto him, and said unto them, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest among you, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

## §. 84.

## Luke XIX. 1—27.

And Jesus entered and passed through Jericho. And behold, there *was* a man named Zaccheus, which was the chief among the publicans, and he was rich; and he sought to see Jesus who he was, and could not for the press, because he was little of stature; and he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came

P

down,



down, and received him joyfully. And when they saw *it*, they all murmured, saying, That he was gone to be a guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore *him* fourfold. And Jesus said unto him, this day is salvation come to this house, forasmuch as he also is the son of Abraham. For the Son of man is come to seek and to save that which was lost.

And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds (*p*), and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities. And the

(*p*) The Pound here spoken of is about three Pounds two shillings and six-pence of our money.

the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, Behold, *here is thy pound which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou laidst not down, and reapest that thou didst not sow.* And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant: Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given: and from him that hath not, even that he hath shall be taken away from him. But those mine enemies which would not that I should reign over them, bring hither, and slay *them* before me.

## §. 85.

Matt. XX. 29—34. Mark X. 46—51.

Luke XVIII. 35—43.

And as he went out of Jericho with his disciples, a great multitude followed him. And behold, nigh unto Jericho, two blind men *were* sitting by the high-way side, begging. [*And one of them was*]

blind Bartimeus the son of Timeus. And hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And when they [*both*] heard that Jesus passed by, *they* cried out, saying, Have mercy on us, O Lord, thou Son of David! Jesus, thou Son of David, have mercy on me. And the multitude which went before, rebuked them, and many charged them that they should hold their peace: but they cried the more a great deal, saying, Have mercy on us, O Lord, thou Son of David. And Jesus stood still, and called them, and commanded *them* to be brought unto him. And they call the blind, saying unto *them*, Be of good comfort, rise, he calleth *you*. And *they* casting away their garment, rose and came to Jesus. And Jesus said, What will ye that I shall do unto you? They said unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes, and said unto *them*, Receive your sight: go *your way*, *your* faith hath made *you* whole. And immediately their eyes received sight, and they followed him in the way, glorifying God: and all the people when they saw *it*, gave praise unto God.

PASSION-



## PASSION - WEEK.

§. 86.

*The ACTS of SATURDAY, the evening after the  
SABBATH.*

Matt. XXVI. 6—13. Mark XIV. 3—9.

John XII. 1—8.

SIX days before the passover JESUS came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper in the house of Simon the leper, and Martha served, but Lazarus was one of them that sat at the table with him. There came Mary unto him, having an alabaster box with a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair. And [afterward] she brake the box and poured it [entirely] on his head, as he sat at meat; and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein. And there were some of the other disciples that had also indignation within themselves, and said, To what purpose is this waste? for this ointment might have been sold for much, and given to the poor; and they murmured against her. When Jesus understood it,

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he said unto them, Let her alone, why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: for in that she hath kept this ointment, and poured it on my body, she did it to anoint me aforehand to my burying. Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done, shall be spoken of for a memorial of her.

### §. 87.

John XII. 9, 10, 11.

Much people of the Jews therefore knew that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted, that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

### §. 88.

*The ACTS of SUNDAY.*

Matt. XXI. 1—11, 14—17. Mark XI. 1—11.

Luke XIX. 28—46. John XII. 12—19.

And it came to pass, on the next day, when they drew nigh unto Jerusalem, and were come to Bethphage and Bethany, called *the mount* of Olives, Jesus sendeth forth two of his disciples, saying unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find an ass tied

tied and a colt with her, whereon yet never man sat; loose *them*, and bring *them* hither unto me. And if any man say unto you, Why do ye this? Thus shall ye say unto him, The Lord hath need of them; and straightway he will send them hither.

Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him.

And the disciples that were sent, went their way; and did as Jesus commanded them, and found the colt (even as he had said unto them) [*with the ass*] tied by the door without, in a place where two ways met: and they loose him. And as they were loosing the colt, the owners thereof, that stood there, said unto them, Why loose ye the colt? And they said unto them, even as Jesus had commanded, The Lord hath need of him; and they let them go. And they brought the ass and the colt to Jesus, and they cast their garments upon the colt; and they set Jesus thereon, and he sat upon him. All this was done, that it might be fulfilled which was spoken by the prophet, saying, as it is written, 'Tell ye the daughter of Zion, Behold thy king cometh unto thee, meek and sitting upon an ass, and a colt, the foal of an ass (9). These things understood not his disciples at the first: but when Jesus was glorified; then remembered they that these things were written of him, and *that* they had done these things unto him.

And as he went, a very great multitude spread their garments in the way; and others cut down branches

(9) Isa. lxi. 11. Zech. ix. 9.



branches off the trees, and strewed *them* in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David, blessed is he, a king, that cometh in the name of the Lord (r)! blessed be the kingdom of our father David, that cometh in the name of the Lord. Hosanna in the highest! Peace in heaven and glory in the highest.

The people therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold the world is gone after him. And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy disciples. And he answered and said unto them; I tell you, that if these should hold their peace, the stones would immediately cry out.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in

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(r) Psalm cxviii. 26.

on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

And Jesus entered into Jerusalem, and when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and looked round about upon all things; and the blind and the lame came to him in the temple, and he healed them. And when the chief priests and Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him; Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouths of babes and sucklings, thou hast perfected praise (s)?

§. 89.

John XII. 20—30.

And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which *was* of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily,

(s) Psalm viii. 2.

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Verily, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will *my* Father honour.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name! Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him. Jesus answered, and said, This voice came not because of me, but for your sakes. Now is the judgment of this world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.

The people answered him, We have heard out of the law, that Christ abideth for ever (1): and how sayest thou, the Son of man must be lifted up? who is this Son of man? Then Jesus said unto them: Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth: while ye have light, believe in the light, that ye may be the children of light.

These

(1) Psalm lxxxix 36, 37. Psalm cx. 4. Isa. ix. 7. Ezek. xxxvii. 25. Dan. vii. 14, 27.



These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report! and to whom hath the arm of the Lord been revealed (*u*)? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them (*w*). These things said Esaias, when he saw his glory and spake of him (*x*). Nevertheless among the chief rulers also, many believed on him, but, because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.

But Jesus [*as he went away*] cried, and said, He that believeth on me, believeth not on me, but on him that sent me: and he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth in me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day: for I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say,

(*u*) Isa. liii. 1.

(*w*) Isa. vi. 9.

(*x*) Isa. vi. 1.

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say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

§. 90.

Matt. XXI. 17. Mark XI. 11.

And now the evening was come, he left them, and went out of the city unto Bethany with the twelve, and he lodged there.

In the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives (y). And all the people came early in the morning to him in the temple, for to hear him.

§. 91.

*The ACTS of MONDAY.*

Matt. XXI. 18, 19. Mark XI. 12—19.

Luke XIX. 47, 48.

Now on the morrow, in the morning, as he returned from Bethany into the city, he hungered. And seeing a fig-tree afar off, in the way, having leaves, he came to it, if haply he might find any thing thereon; and when he came to it, he found nothing thereon, but leaves only; for the time of figs was not yet. And Jesus answered, and said unto it, Let no fruit grow on thee henceforward. No man eat fruit of thee hereafter for ever. And his disciples heard it. And presently the fig-tree withered away.

And

(y) Bethany was at the mount of Olives.

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations (z) the house of prayer (a)? but ye have made it a den of thieves. And he taught daily in the temple, and the Scribes and chief priests heard *it*, and sought how they might destroy him: and could not find what they might do: for they feared him, because all the people were very attentive to hear him, and were astonished at his doctrine. And when even was come, he went out of the city.

§. 92.

*The ACTS of TUESDAY.*

Matt. XXI. 20—22. Mark XI. 20—26.

And in the morning, as they passed by, they saw the fig-tree dried up from the roots: and when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away! And Peter, calling to remembrance, saith unto him, Master, behold the fig-tree, which thou cursedst, is withered away. And Jesus answering, saith unto them: Have faith in God. For verily, I say unto you, if ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast  
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(z) *Or*, a house of prayer for all nations. (a) Isa. lvi. 7.



into the sea, it shall be done. For whosoever shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, All things whatsoever ye shall ask in prayer, believe that ye receive *them*, and ye shall have *them*. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

## §. 93.

Matt. XXI. 23—27. Mark XI. 27—33.

Luke XX. 1—8.

And they come again to Jerusalem, and it came to pass, that as he was walking, and taught the people, in the temple, and preached the gospel, the chief priests and the Scribes came upon *him* with the elders of the people, and spake unto him, saying, Tell us by what authority doest thou these things? and who is he that gave thee this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people, *and* all the people will stone us, for all hold John as a prophet.

And

And they answered and said unto Jesus, We cannot tell whence *it was*. And he said unto them, Neither tell I you by what authority I do these things.

§. 94.

Matt. XXI. 28—32. Mark XII. 1.

And he began to speak unto them by parables : But what think you ? A certain man had two sons, and he came to the first, and said, Son, go work to-day in my vineyard. He answered, and said, I will not : but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir ; and went not. Whether of them twain did the will of his father ? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not : but the publicans and the harlots believed him ; and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

§. 95.

Matt. XXI. 33—46. Mark XII. 1—12.

Luke XX. 9—19.

Hear another parable : There was a certain holder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country for a long time. And at the

season, when the time of the fruit drew near, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. But the husbandmen caught him, and beat him, and sent *him* away empty. And again he sent unto them another servant; and at him they cast stones, and they beat him also, and wounded him in the head, and entreated *him* shamefully, and sent *him* away empty. And again he sent the third; and they wounded him also, and cast him out, and him they killed. Again he sent other servants, more than the first; and they did unto them likewise.

Then the lord of the vineyard having yet therefore one son, his well-beloved, he said, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him. He sent him also last of all unto them. But when the husbandmen saw the son, they reasoned among themselves, saying, This is the heir, come, let us kill him, and let us seize on his inheritance, and [*it*] shall be ours. And they caught *him*, and cast him out of the vineyard, and slew *him*. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will come, and miserably destroy those wicked men, and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons. Jesus saith, He will come and destroy the husbandmen, and will give the vineyard unto others. And when they heard *it*, they said, God forbid. And he beheld them, and said, Did ye never read in the scriptures, The stone which the builders rejected, the  
same



same is become the head of the corner. This was the Lord's doing, and it is marvellous in our eyes (*b*). Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

And when the chief priests and the Scribes and Pharisees had heard his parables, they perceived that he spake of them; and the same hour, they sought to lay hands on him, but they feared the multitude, because they took him for a prophet.

§. 96.

Matt. XXII. 1—14.

And Jesus answered, and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things are ready: come unto the marriage. But they made light of *it*, and went their ways, one to his farm, another to his merchandise. And the remnant took his servants and entreated *them* spitefully, and slew *them*. But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers and burnt up their

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(*b*) Psalm cxviii. 22, 23.

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their city. Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the *high-ways*, and gathered together all as many as they found, both bad and good : and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment : and he saith unto him, Friend, how camest thou in hither, not having a wedding-garment ? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness : there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen.

## §. 97.

Matt. XXII. 15—22. Mark XII. 13—17.

Luke XX. 20—26.

Then went the Pharisees, and took counsel how they might intangle him in *his* talk. And they watched *him*, and sent forth spies, certain of their disciples, with the Herodians, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And when they were come, they asked him, saying, Master, we know that thou art true, that thou sayest and teachest rightly, neither carest thou for any man, for thou regardest not the person of men, but teachest the way of God in truth. Tell us therefore, what  
thinkest

thinkest thou? Is it lawful to give tribute unto Cæsar, or not? shall we give, or shall we not give? But he knowing their wickedness, craftiness and hypocrisy, said unto them, Why tempt ye me, ye hypocrites? shew me the tribute-money, that I may see it. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? And they answered and said unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar, the things which are Cæsar's: and unto God, the things that are God's. And they could not take hold of his words before the people: and they marvelled at his answer, held their peace, left him, and went their way.

## §. 98.

Matt. XXII. 23—33. Mark XII. 18—27.

Luke XX. 27—39.

The same day came to him certain of the Sadducees, which say that there is no resurrection, and they asked him, saying, Master, Moses wrote unto us (c), If any man's brother die, and leave his wife behind him, and leave no children, that his brother shall take his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother: and the second took her to wife, and he died childless: and the third took her likewise; and in like manner the seven also had her, and they left no children, and died: and last of all, the woman

(c) Deut. xxv. 5,



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woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of the seven? for they all had her to wife. Jesus answered and said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, when they shall rise from the dead, they neither marry, nor are given in marriage; neither can they die any more; for they are like the angels, which are in heaven; and are the children of God, being the children of the resurrection. And as touching the resurrection of the dead, that the dead are raised, even Moses shewed. Have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob (*d*)? for God is not a God of the dead, but of the living: for all live unto him. Ye therefore do greatly err. And when the multitude heard *this*, they were astonished at his doctrine. Then certain of the Scribes answering said, Master, thou hast well said.

§. 99.

Matt. XXII. 34—46. Mark XII. 28—37.

Luke XX. 40—44.

But when the Pharisees had heard that he had put the Sadducees to silence, they also were gathered together. And one of them, *which was* a lawyer, came,

(*d*) Exod. iii. 6.

came, and having heard them reasoning together, and perceiving that he had answered them well, asked him a question, tempting him, and saying, Master, which *is* the first *and* the great commandment of all in the law? Jesus answered him, and said unto him, The first of all the commandments *is*, Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This *is* the first and great commandment. And the second *is* like unto it, *namely*, this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these. On these two commandments hang all the law and the prophets. And the Scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself; is more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

While the Pharisees were gathered together, Jesus asked them, while he taught in the temple, How say the Scribes that Christ is the son of David? What think ye of Christ? whose son is he? They say unto him, *The son* of David. He saith unto them, How then doth David in spirit call him, in the book of Psalms (*e*), Lord; saying, by the Holy Ghost,

(*e*) Psalm cx. 1.

Ghost, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? David therefore himself call'eth him Lord: If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions; and the common people heard him gladly.

§. 100.

Matt. XXIII. 1—39. Mark XII. 38—40.

Luke XX. 45, 46, 47.

Then in the audience of all the people, spake Jesus to the multitude, and to his disciples, and said unto them in his doctrine, The Scribes and Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. Beware [*therefore*] of the Scribes. For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders, but they themselves will not move them with one of their fingers. But all their works they do, for to be seen of men. They love to go in long robes, they make broad their phylacteries, and enlarge the borders (*f*) of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and love greetings in the markets, and to be called of men, Rabbi, Rabbi.

But be not ye called, Rabbi: for one is your Master, *even* Christ, and all ye are brethren. And call

(*f*) Numb. xv. 38. Deut. vi. 8.



call no man your father upon the earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ. But he that is greatest among you, shall be your servant. And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

But wo unto you, Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Wo unto you, Scribes and Pharisees, hypocrites; for ye devour widows houses, and for a pretence *and* shew make long prayer; therefore ye shall receive the greater damnation.

Wo unto you, Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Wo unto you, ye blind guides, which say, whoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools, and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? [*Ye also say*] whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Who so therefore shall swear by the altar, sweareth by it, and by all things thereon; and who so shall swear by the temple, sweareth by it, and by him that dwelleth therein; and he that shall

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shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Wo unto you, Scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

Wo unto you, Scribes and Pharisees, hypocrites; for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that *which* is within the cup and platter; that the outside of them may be clean also.

Wo unto you, Scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Wo unto you, Scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

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Wherefore behold, I send unto you prophets, and wise men, and scribes, and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

## §. 101.

Mark XII. 41—44, Luke XXI. 1—4.

And Jesus sat over against the treasury, and he looked up, and beheld how the people cast money into the treasury, and many that were rich, cast in much; and he saw also a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. For all these have of their abundance cast in unto the offerings of God: but she of

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her penury did cast in all that she had, *even* all her living.

§. 102.

Matt. XXIV. 1—51. Mark XIII. 1—37.

Luke XXI. 5—36.

And Jesus went out, and departed from the temple; and his disciples came to *him*, for to shew him the buildings of the temple; and some spake, how it was adorned with goodly stones, and gifts; and one of his disciples saith unto him, Master, see what manner of stones, and what buildings *are here*. And Jesus answering, said unto him, See ye not all these things? these great buildings? Verily I say unto you, *as for* these things which ye behold, the days will come, in the which there shall not be left here one stone upon another, that shall not be thrown down.

And as he sat upon the mount of Olives, over against the temple, the disciples, Peter, and James, and John, and Andrew came unto him privately, and asked him, saying, Master, but tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ: and, the time draweth near: and shall deceive many: go ye not therefore after them. And ye shall hear of wars, and rumours of wars. And when ye shall hear of wars, and rumours of wars, and commotions, See that ye  
be

be not terrified, *and* troubled: for all these things must (first) come to pass, but the end shall not be yet. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and there shall be famines, and pestilences, and troubles, and fearful fights, and great signs shall there be from heaven: all these are the beginnings of sorrows. But take heed to yourselves; for before all these, they shall lay their hands on you, and persecute *you*, and deliver you up to councils, and to the synagogues, and into prisons to be afflicted; and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my name's sake; and they shall kill you: and ye shall be hated of all nations for my name's sake. And it shall turn to you for a testimony against them. But when they shall lead *you*, and deliver you up, settle it therefore in your hearts, *and* take no thought before-hand, what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gain-say or resist.

And then shall many be offended, and shall betray one another, and shall hate one another. Now the brother shall betray the brother to death, and the father the son, and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be betrayed, both by parents, and brethren, and kinsfolks, and friends; and *some*

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of you shall they cause to be put to death. But there shall not a hair of your head perish. In your patience possess ye your souls. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.

And when ye therefore shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh, [*that is,*] the abomination of desolation, spoken of by Daniel the prophet (g), standing where it ought not, in the holy place, (whoso readeth, let him understand :) then let them which be in Judea, flee into the mountains; and let them which are in the midst of it, depart out; and let not them that are in the countries, enter thereinto: and let him which is on the house-top, not come down into the house, neither enter therein to take any thing out of his house; and let him that is in the field, not turn back again for to take up his garment. For these be the days of vengeance, that all things which are written may be fulfilled. But wo unto them that are with child, and to them that give suck in those days: And pray ye that your flight be not in the winter, neither on the sabbath-day. For in those days shall be great tribulation, such as was not from the beginning of the creation which God created

(g) Dan. ix. 26, 27. iii. 17.



created unto this time, no, nor ever shall be. For there shall be great distress in the land, affliction and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And except that the Lord had shortened those days, there should no flesh be saved: but for the elect's sake, whom he hath chosen, those days shall be shortened. And then if any man shall say unto you, Lo, here is Christ, or, lo, *he is there*: believe him not. For there shall arise false Christs, and false prophets, and will shew great signs and wonders, in-  
somuch that (if *it* were possible) they shall deceive the very elect. But take ye heed: behold I have foretold you all things. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.

But immediately after the tribulation of those days, there shall be signs in the sun, and in the moon, and in the stars. The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and upon the earth shall be distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be

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shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And then shall he send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other, from the uttermost part of the earth to the uttermost part of heaven.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

And he spake unto them a parable, [*saying*] Now learn a parable of the fig-tree, Behold the fig-tree and all the trees. When their branch is yet tender, and putteth forth leaves, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye shall see all these things come to pass, know ye that the kingdom of God is nigh at hand, even at the doors. Verily I say unto you, that this generation shall not pass away, till all these things be fulfilled. Heaven and earth shall pass away: but my words shall not pass away. But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but my Father only.

And take heed to yourselves, lest at any time your hearts be over-charged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. But as the days of Noe were, so shall also the coming

ing of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken and the other left: two *women shall be grinding at the mill*; the one shall be taken, and the other left.

Take ye heed; watch therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. For ye know not what hour your Lord doth come.

*For the Son of man is as a man taking a far journey*, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as you think not, the Son of man cometh.

Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, *My lord delayeth his coming*, and shall



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shall begin to smite *his* fellow-servants, and to eat and drink with the drunken : The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of ; and shall cut him asunder, and appoint *him* his portion with the hypocrites : there shall be weeping and gnashing of teeth. Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning ; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.

§. 103.

Matt. XXV. 1—46. XXVI. 1—5. Mark XIV. 1, 2.  
Luke XXII. 1, 2.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that were foolish, took their lamps, and took no oil with them : but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet him. Then all those virgins arose, and trimmed their lamps ; and the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, *Not so* ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and

and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, lord, open to us. But he answered, and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

For *the kingdom of heaven* is as a man travelling into a far country, who called his own servants, and delivered unto them his goods: and unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey. Then he that had received the five talents, went and traded with the same, and made *them* other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time, the lord of those servants cometh and reckoneth with them. And so he that received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will  
make

make thee ruler over many things : enter thou into the joy of thy lord. Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strowed : and I was afraid, and went and hid thy talent in the earth : lo, there thou hast *that is* thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strowed. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance : but from him that hath not, shall be taken away, even that which he hath. And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an-hungred, and ye gave me meat : I was  
thirsty,



thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? or when saw we thee sick or in prison, and came unto thee? And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an-hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer unto him, saying, Lord, when saw we thee an-hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment, but the righteous into life eternal.

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is *the feast* of the passover, and the Son of man is betrayed to be crucified.

Then

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Then assembled together the chief priests, and the Scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted and sought how they might take Jesus by subtilty, and kill *him*. But they said, Not on the feast-day, lest there be an uproar among the people; for they feared the people.

§. 104.

### *The ACTS of WEDNESDAY.*

John XIII. 1—30. Luke XXII. 3.

Now before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own, which were in the world, he loved them unto the end. And supper being ended (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him) Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe *them* with the towel, wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do, thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him,  
Lord,

Lord, not my feet only, but also *my* hands and *my* head. Jesus saith to him, He that is washed, needeth not, save to wash *his* feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master, and Lord; and ye say well; for *so* I am. If I then, *your* Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you. Verily, verily I say unto you, The servant is not greater than his Lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me, hath lift up his heel against me (*b*). Now I tell you before it come, that when it is come to pass, ye may believe that I am *he*. Verily, verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

When Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom, one of his disciples whom Jesus loved. Si-

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mon

(*b*) Psalm xli. 9.



mon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast, saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it Judas Iscariot, *the son* of Simon. And after the sop, Satan entered into Judas, surnamed Iscariot, being of the number of the twelve. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him; for some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *these things* that we have need of against the feast: or that he should give something to the poor. He then having received the sop, went immediately out: and it was night.

## §. 105.

Matt. XXVI. 14, 15, 16. Mark XIV. 10, 11.

Luke XXII. 4, 5, 6.

And he went his way unto the chief priests and captains, and communed with them, how he might betray him unto them: and when they heard *it*, they were glad, and promised to give him money. And *he said unto them*, What will ye give me, and I will deliver him unto you; and they covenanted with him for thirty pieces of silver. And he promised, and from that time, he sought opportunity how he might conveniently betray him unto them in the absence of the multitude.

## §. 106.

## §. 106.

*The ACTS of THURSDAY.*

Matt. XXVI. 17, 18, 19. Mark XIV. 12—16.

Luke XXII. 7—13.

Now the first day of the feast of unleavened bread, when the passover must be killed, the disciples came to Jesus, saying unto him, Where wilt thou that we go, and prepare for thee that thou mayest eat the passover? And he sendeth forth two of his disciples, Peter and John, and saith unto them, Go ye into the city, and behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in; and wheresoever he shall go in, say ye to the good man of the house: The Master saith unto thee, My time is at hand, I will keep the passover at thy house; where is the guest-chamber where I shall eat the passover with my disciples. And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them, and *they* did as *he* had appointed them, and they made ready the passover.

## §. 107.

John XIII. 31—38. XIV. 1—31.

And [*when they were returned*] Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

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him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, whither I go, ye cannot come; so now I say unto you. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, the cock shall not crow, till thou hast denied me thrice.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if *it were* not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, *there* ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip



Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou *then*, Shew us the Father? Believeest thou not, that I *am* in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me, that I *am* in the Father, and the Father in me: or else believe me for the very works sake. Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater *works* than these shall he do; because I *go* unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even* the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while and the world seeth me no more: but ye see me: because I live, ye shall live also. At that day ye shall know, that I *am* in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me. And

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he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered, and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe.

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

## §. 108.

Matt. XXVI. 20—29. Mark XIV. 17—25.

Luke XXII. 14—23.

And in the evening he cometh with the twelve [*into that house*]. And when the hour was come [*to eat the passover*] he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves. For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. And as they sat, and did eat, Jesus said, Verily I say unto you, that one of you which eateth with me, shall betray me. Behold, the hand of him that betrayeth me is with me on the table. And they began to enquire among themselves, which of them it was that should do this thing. And they were exceeding sorrowful, and began to say unto him, one by one, Lord, is it I? and another *said*, Is it I? And he answered, and said unto them, It is one of the twelve that dippeth with me in the dish, the same shall betray me. The Son of man indeed goeth as it was determined, *and* is written of him: but wo unto that man by whom the Son of man is betrayed: good were it for that man if he had never been born. Then Judas which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

And



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And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave it to his disciples, and said, Take, eat; This is my body, which is given for you: this do in remembrance of me. Likewise also after supper, he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it: and they all drank of it. This is my blood, (the blood) of the new testament, which is shed for you, and for many, for the remission of sins. (Ths do ye, as oft as ye drink it, in remembrance of me, 1 Cor. xi.) Verily I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

§. 109.

Luke XXII. 24—38.

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye *shall* not be *so*: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel.

And

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me!

And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? and they said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one; for I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors (*i*): for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

## §. 110.

Matt. XXVI. 30. Mark XIV. 26.

John XV, XVI, XVII.

And when they had sung an hymn; Jesus said: I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot

cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you that my joy might remain in you, and *that* your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

These



These things I command you, that ye love one another. If the world hate you, ye know that it hated me before *it hated you*. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come, and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause (*k*). But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God-service. And these things will they do unto you, be-  
cause

cause they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you; and when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

A little while, and ye shall not see me: and again a little while, and ye shall see me, because I go to the Father. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while,

while, and ye shall not see me; and again a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while and ye shall see me? Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing (1). Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that

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(1) No such questions, as those they asked just before, see ver. 18, 19.



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I came out from God. I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe, that thou camest forth from God. Jesus answered them, Do ye now believe? Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

These words spake Jesus; and lift up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine ownself, with the glory which I had with thee before the world was.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me, are of thee. For I have  
given

given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Ho'y Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

While I was with them in the world, I kept them in thy name: those that thou gavest me, I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world; but that thou shouldest keep them from the evil. They are not of the world; even as I am not of the world. Sanctify them through thy truth: Thy word is truth.

As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one: as thou, Father, *art* in me,

and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will, that they also whom thou hast given me, be with me where I am: that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me, may be in them, and I in them.

### §. III.

Matt. XXVI. 30—35. Mark XIV. 26—31.

Luke XXII. 39. John XVIII. 1.

When Jesus had spoken these words, he went forth [*out of the city*] over the brook Cedron, and went, as he was wont, to the mount of Olives; and his disciples also followed him. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad (*m*). But after that I am risen again, I will go before you into Galilee.

But

(*m*) Zech. xiii. 7.



But Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, that this day, *even* in this night, before the cock crow twice thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said all the disciples.

## §. 112.

Matt. XXVI. 36—45. Mark XIV. 32—42.

Luke XXII. 40—46. John XVIII. 1, 2.

Then cometh Jesus with them unto a place called Gethsemane, where was a garden, into the which he entered, and his disciples. And Judas also which betrayed him, knew the place: for Jesus oft-times resorted thither with his discip'les. And when he was at the place, he said unto them, Sit ye here, while I go and pray yonder. And he took with him Peter, and James and John, the two sons of Zebedee, and he began to be sorrowful, sore amazed, and very heavy. Then saith Jesus unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and was withdrawn from them about a stone's cast, and kneeled down, fell on his face on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, O my Father, if it be possible, and all things are possible unto thee, take away this cup from me: nevertheless, not my will, but thine be done.

And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter: Simon, sleepest thou?

thou? what, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak. And he went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And when he returned, he found them asleep again, for their eyes were heavy, neither wist they what to answer him. And he left them, and went away again, and prayed the third time, saying the same words. And there appeared an angel unto him from heaven, strengthening him.

And being in an agony, he prayed more earnestly (with strong crying and tears, Heb. v. 7.) and his sweat was as it were great drops of blood falling down to the ground. And when he arose up from prayer, and was come the third time to his disciples, he found them sleeping for sorrow; and said unto them, Why sleep ye now, and take your rest? it is enough; rise and pray, lest ye enter into temptation. Behold the hour is come, and the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

## §. 113.

Matt. XXVI. 47—56. Mark XIV. 43—52.

Luke XXII. 47—54. John XVIII. 3—12.

And immediately, while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves, having received a band of *men*, and officers from the chief priests and Pharisees, Scribes and elders of the people, with lanterns, and torches, and weapons, Jesus therefore  
knowing

knowing all things that should come upon him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also which betrayed him, stood with them. As soon then as he had said unto them, I am *he*, they went backward and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you, that I am *he*: if therefore ye seek me, let these go their way; that the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none. Now he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, hold him fast, and lead *him* away safely. *And he* went before them. And forthwith he came to Jesus, and said, Hail Master, Master, and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss? Then came they and laid hands on Jesus, and took him.

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And behold, one of them which were with Jesus, Simon Peter, having a sword, stretched out his hand, drew it, and smote the high-priest's servant, and cut off his right ear. The servant's name was Malchus.

And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then said Jesus unto Peter, Put up again thy sword into the sheath; for all they that take the sword, shall perish  
with



with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? The cup which my Father hath given me, shall I not drink it?

In that same hour said Jesus unto the chief priests and captains of the temple, and the elders, and to the multitudes, which were come to him, Are ye come out as against a thief with swords and *with* staves to take me? When I was daily with you in the temple, teaching, ye stretched forth no hands against me: but this is your hour, and the power of darkness. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body, and the young men laid hold on him. And he left the linen cloth, and fled from them naked.

## §. 114.

Matt. XXVI. 57—68. Mark XIV. 53—65. Luke XXII. 54, 55, 63, 64, 65. John XVIII. 12—24.

Then the band, and the captain, and officers of the Jews took Jesus and bound him, and led him away to Annas first, for he was father-in-law to Caiaphas, which was the high-priest that same year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient, that one man should die for the people. And Annas sent him bound unto Caiaphas the high-priest: and with him were assembled all the chief priests, and the elders, and the Scribes.

And

And Simon Peter followed Jesus afar off, unto the high-priest's palace, and *so did* another disciple. That disciple was known unto the high-priest, and went in with Jesus into the palace of the high-priest; but Peter stood at the door without. Then went out that other disciple which was known unto the high-priest, and spake unto her that kept the door, and brought in Peter. And the servants and officers had made a fire of coals in the midst of the hall (for it was cold) and were set down together, and they warmed themselves, and Peter sat down among them to see the end: and warmed himself at the fire.

The high-priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high-priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

Now the chief priests and elders, and all the council sought false witness against Jesus to put him to death; but found none: yea, though many false witnesses came *and* bare false witness against him, yet found they none: *for* their witness agreed not together. At the last came two false witnesses, and  
said,

said, We heard this fellow say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. But neither so did their witness agree together. And the high-priest stood up in the midst and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace, and answered nothing. Again the high-priest asked him and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ, the son of God the blessed? Jesus saith unto him, Thou hast said. And [moreover] Jesus said, I am: Nevertheless I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? And they all answered and condemned him, and said, he is guilty of death. Then did they spit in his face, and buffeted him, and the men that held Jesus mocked him, covered his face, and when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy unto us, thou Christ, who is he that smote thee? And many other things blasphemously spake they against him: and the servants did strike him with the palms of their hands.



## §. 115.

Matt. XXVI. 69—75. Mark XIV. 66—72.  
 Luke XXII. 56—62. John XVIII. 17, 25, 26, 27.

Now Peter sat without in the palace, and as Peter was beneath in the palace, there cometh one of the maids of the high priest, the damsel that kept the door. And when she saw Peter as he sat by the fire, warming himself, she earnestly looked upon him, and said, Art thou not also *one* of this man's disciples? Thou wast also with Jesus of Galilee. But he denied before them all, saying, Woman, I am not, I know him not, I know not neither understand what thou sayest. And he went out into the porch, and the cock crew. And when he was gone out into the porch, this maid saw him again, and another, and said unto them that were there, *This fellow* was also with Jesus of Nazareth. They said therefore unto him, Art thou not also one of his disciples? And again he denied with an oath, I am not, I do not know the man. And after a while, about the space of one hour after, one of the servants of the high priest, (being his kinsman whose ear Peter cut off) confidently affirmed, saying, Of a truth this fellow was also with him; for he is a Galilean. And he said to Peter, Did not I see thee in the garden with him? And they that stood by said unto Peter, Surely thou art *one* of them, for thou art a Galilean, and thy speech bewrayeth thee. Peter then denied again, and began to curse and to swear, and said, Man, I know not what thou sayest; I know not this man of whom ye speak. And  
 imme-

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immediately, while he yet spake, the second time the cock crew. And the Lord turned and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow twice, thou shalt deny me thrice: and when he thought thereon, he went out, and wept bitterly.

§. 116.

### *The ACTS of FRIDAY.*

Matt. XXVII. 1, 2. Mark XV. 1.

Luke XXII. 66—71. XXIII. 1. John XVIII. 28.

And straightway in the morning, as soon as it was day, the elders of the people, and all the chief priests and the Scribes came together, took counsel against Jesus to put him to death: and they led him into their council, [*to give him another hearing*] saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe me. And if I also ask *you*, you will not answer me, nor let *me* go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. And the whole multitude of them arose, and when they had bound Jesus, they led *him* away from Caiaphas, unto the hall of judgment, and delivered him to Pontius Pilate the governor; and it was early.

§. 117.

§. 117.

Matt. XXVII. 3—10.

Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is *that* to us? see thou *to that*. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself; (and falling headlong, he burst asunder in the midst, and all his bowels gushed out, Acts i. 18.)

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called The field of blood unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value: and gave them for the potters field, as the Lord appointed me (*n*).

§. 118.

John XVIII. 28—32.

And they themselves [*the Jews*] went not into the judgment-hall, lest they should be defiled (*o*): but  
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(*n*) Zech. xi. 11, 12.

(*o*) One party among the Jews eat the passover a day later than the rest.



that they might eat the passover. Pilate then went out unto them, and said, What accusation bring you against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die (p).

## §. 119.

Matt. XXVII. 11—14. Mark XV. 2—5.

Luke XXIII. 2—12. John XVIII. 33—38.

And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king. Then Pilate entered into the judgment-hall again, and called Jesus: And Jesus stood before the governor, and the governor asked him, saying, Art thou the king of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation, and the chief priests have delivered thee unto me: What hast thou done? Jesus answered, My kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king.

To

(p) Matt. ix. 19.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

And the chief priests and elders accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold, how many things they witness against thee. And he answered him to never a word, inasmuch that the governor marvelled greatly. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also in Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and Scribes stood and vehemently accused him; and Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day, Pilate and Herod were made friends

together; for before they were at enmity between themselves.

§. 120.

Matt. XXVII. 15—23. Mark XV. 6—14.

Luke XXIII. 13—23. John XVIII. 39, 40.

And Pilate when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him; no, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him; I will therefore chastise him, and release him.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner called Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire *him to do* as he had ever done unto them. Therefore when they were gathered together, Pilate said unto them, Ye have a custom that I should release unto you one at the passover, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? will ye therefore that I release unto you the king of the Jews? For he knew that the chief priests had delivered him for envy.

When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do



do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? And the multitude cried out all at once, saying, Away with this man, and release unto us Barabbas. Now Barabbas was a robber. Pilate therefore willing to release Jesus, spake again to them, saying, What shall I do then with Jesus, which is called Christ, him whom ye call king of the Jews? And they all cried out again, saying, Crucify him, crucify him. And Pilate said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him and let him go. And they cried out the more exceedingly, they were instant with loud voices, requiring that he might be crucified; and the voices of them, and of the chief priests prevailed.

§. 121.

Matt. XXVII. 24—30. Mark XV. 15—19.

Luke XXIII. 24, 25. John XIX. 1, 2, 3.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children; and so Pilate willing to content the people, gave sentence that it should be as they required. And he released

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Barabbas unto them, that for sedition and murder was cast into prison, whom they had desired, and delivered Jesus, when he had scourged him, to be crucified.

Then the soldiers of the governor took Jesus, and led him away into the common hall, called Pretorium, and gathered unto him the whole band of soldiers; and they stripped him, and put on him a scarlet robe; and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews; and they spit upon him, and smote him with their hands, and took the reed, and smote him on the head.

§. 122.

John XIX. 4—15.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth wearing the crown of thorns, and the purple robe, and Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the son of God.

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall,

hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour (q). And he saith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified.

## §. 123.

Matt. XXVII. 31—34. Mark XV. 20—23.

Luke XXIII. 26—34. John XIX. 16, 17, 18.

And the soldiers, after they had mocked him, took off the purple from him, and put his own raiment on him, and led him out to crucify him. And he bearing his cross, went forth into a place called

(q) About six o'clock in the morning, according to the Roman manner of reckoning.



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called the place of a skull, which is called in the Hebrew, Golgotha. And as they led him away, they laid hold upon a man of Cyrene, Simon by name, who passed by, coming out of the country, the father of Alexander and Rufus; on him they laid the cross, and compelled him to bear it after Jesus.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck; then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us; for if they do these things in a green tree, what shall be done in the dry?

And there were also two other malefactors led with him to be put to death. And when they were come to the place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink, mingled with gall (r): and when he had tasted thereof, he would not drink. There they crucified him (s), and the two malefactors with him; one on the right hand, and the other on the left, and Jesus in the midst. And the scripture was fulfilled, which saith, He was numbered with the transgressors (t).

Then

(r) Psalm lix. 21. (s) At the place called Calvary. Luke xiii. 33.

(t) Isa. liii. 12.

Then said Jesus, Father, forgive them; for they know not what they do.

§. 124.

Matt. XXVII. 35, 36, 37, 39—50.

Mark XV. 24, 25, 26, 29—37. Luke XXIII. 34—46.

John XIX. 19—30.

Then the soldiers, when they had crucified Jesus took his garments, and made four parts, to every foldier a part, and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be. And they cast lots: that the scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots (*u*). These things therefore the soldiers did; and sitting down they watched him there. And it was the third hour (*w*), when they crucified him.

And Pilate wrote a title, what his accusation was, and put it on the cross over his head, and the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified, was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews: but that he said, I am the king of the Jews. Pilate answered, What I have written, I have written. And they that passed by, reviled him,

(*u*) Psalm xxii. 18.

(*w*) About nine in the forenoon, according to the Jewish manner of reckoning.

him, and railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, and come down from the cross. And the people stood beholding: Likewise also the chief priests mocking him, said among themselves with the Scribes and elders: He saved others, himself, he cannot save. If he be Christ, the king of Israel, the chosen of God, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him: for he said, I am the son of God. The thieves also, which were crucified with him, cast the same in his teeth, and reviled him. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself.

And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

Now there stood by the cross of Jesus, his mother, and his mother's sister, *Mary the wife of Cleophas*, and *Mary Magdalene*. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

Then



Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.

And when the sixth hour was come, there was darkness over all the land unto the ninth hour (x). And the sun was darkened. And at the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, said, Behold, this man calleth for Elias.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him.

When Jesus therefore had received the vinegar, he said, It is finished.

And when Jesus had cried again with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he bowed his head and gave up the ghost.

§. 125.

Matt. XXVII. 51—56. Mark XV. 38—41.

Luke XXIII. 47, 48, 49.

And behold the vail of the temple was rent in twain, in the midst, from the top to the bottom; and

(x) From noon till three in the afternoon.

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and the earth did quake, and the rocks rent, And the graves were opened; and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now when the centurion which stood over against him, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, that he so cried out, and gave up the ghost, they feared greatly, and the centurion glorified God, saying, Certainly this was a righteous man, Truly this man was the son of God. And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

And all his acquaintance, and the women that followed him from Galilee ministering unto him, stood afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph, [*who also stood by the cross*] and Salome the mother of Zebedee's children: and many other women were there, which came up with him unto Jerusalem; and beheld these things.

§. 126.

John XIX. 31—37.

The Jews therefore, because it was the preparation, that is, the day before the sabbath, that the bodies should not remain upon the cross on the sabbath-day; (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and *that* they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other  
which

which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the scripture should be fulfilled, A bone of him shall not be broken (y). And again another scripture saith, They shall look on him whom they pierced (z).

§. 127.

Matt. XXVII. 57—61. Mark XV. 42—47.

Luke XXIII. 50—56. John XIX. 38—42.

And after this, when the even was come, behold, there came a rich man of Arimathea, a city of the Jews, named Joseph, an honourable counsellor, *and he was* a good and a just man. The same had not consented to the counsel and deed of them: but also himself waited for the kingdom of God, being a disciple of Jesus, but secretly for fear of the Jews. This man went in boldly unto Pilate, and begged the body of Jesus, that he might take it away. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave him leave, and commanded the body to be delivered to Joseph. And he bought fine linen, and took him down.

X

And

(y) Exod. xii. 46. Num. ix. 12. Psalm xxxiv. 20.

(z) Zech. xii. 10,



And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Now in the place where he was crucified there was a garden, and in the garden a new sepulchre which he [*Joseph*] had hewn out in the rock, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews preparation-day, and the sabbath drew on; for the sepulchre was nigh at hand; and [*they*] rolled a great stone to the door of the sepulchre, and departed.

And the women also which came with him from Galilee, followed after, and beheld the sepulchre: and there was Mary Magdalene, and the other Mary the mother of Joseph, sitting over against the sepulchre, beholding how his body was laid. And they returned, and prepared spices, and ointments; and rested the sabbath-day, according to the commandment (*a*).

## §. 128.

Matt. XXVII. 62—66.

Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples

(*a*) Exod. xx. 10.

disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make *it* as sure as you can. So they went and made the sepulchre sure, sealing the stone and setting a watch.

## §. 129.

*The ACTS from the RESURRECTION to the ASCENSION of our LORD.*

Matt. XXVIII. 1—8. Mark XVI. 1—8.

Luke XXIV. 1—9, 12. John XX. 1—10.

When the sabbath was past, Mary Magdalene and Mary *the mother* of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first *day* of the week, when it was yet dark, as it began to dawn, they came to the sepulchre, and certain *others* with them, to see *it*, bringing the spices which they had prepared.

And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it: his countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men, [*and fled*]. And they [*the women*] said among themselves, Who shall roll us away the stone from the door of the sepulchre? for it was very great. And when they looked, they saw that the stone was rolled away.

Then [*Mary Magdalene*] runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him ; and [*the other women*] entered into the sepulchre, and found not the body of the Lord Jesus. And it came to pass as they were much perplexed thereabout, they saw a young man sitting on the right side, clothed in a long white garment. And he *with another man* in shining garments stood by them ; and they were affrighted, and bowed down their faces to the earth. And the angel answered, and saith unto the women, Be not affrighted, for I know that ye seek Jesus of Nazareth, which was crucified. Why seek ye the living among the dead ? He is not here ; for he is risen, as he said : Come, see the place where the Lord lay. And go quickly, and tell his disciples, and Peter, [*in particular*] that he is risen from the dead ; and behold, he goeth before you into Galilee, there shall ye see him, so I have told you. Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words. And they departed quickly, and fled from the sepulchre, with fear and great joy : for they trembled and were amazed ; neither said they any thing [*on the way*] to any man ; for they were afraid ; and did run to bring his disciples word.

Then Peter and that other disciple went forth [*upon what Mary Magdalene had related unto them*] and came



came to the sepulchre. So they ran both together : and the other disciple did outrun Peter, and came first to the sepulchre ; and he stooping down, *and looking in,* saw the linen clothes lying ; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie ; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed [*that the body of the Lord was not there*]. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home, wondering at that which was come to pass.

## §. 130.

Mark XVI. 9. John XX. 11—17.

Now when *Jesus* was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he cast seven devils. For [*when she came again unto the sepulchre*] she stood without weeping : and as she wept, she stooped down *and looked* into the sepulchre ; and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of *Jesus* had lain : and they say unto her, Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw *Jesus* standing, and knew not that it was *Jesus*. *Jesus* saith unto her, Woman, why weepest thou ? whom seek-

est thou? She supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary! She turned herself and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

## §. 131.

Matt. XXVIII. 9, 10.

And as *the other women* (b) went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

## §. 132.

Matt. XXVIII. 11—15.

Now when they were going, behold some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept; and if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and

(b) Mary the mother of James and Salome, ,

and this saying is commonly reported among the Jews until this day.

§. 133.

Mark XVI. 10, 11. Luke XXIV. 9, 10, 11.

John XX. 18.

And Mary Magdalene came to the disciples, as they mourned and wept, and told them, that she had seen the Lord, and that he had spoken these things unto her; and they, when they had heard that he was alive, and had been seen of her, believed not. It was Mary Magdalene, Joanna, and Mary *the mother* of James, and other *women that were* with them, told these things unto the eleven, and to all the rest: but their words seemed to them as idle tales, and they believed them not.

And [*the same day*] he was seen of Cephas [*Simon Peter.*] 1 Cor. xv. 5.

§. 134.

Mark XVI. 12, 13. Luke XXIV. 13—35.

After that he appeared in another form unto two of them. *For* behold two of them went that same day into the country, to a village called Emmaus, which was from Jerusalem *about* threescore furlongs; and they talked together of all these things which had happened. And it came to pass, that while they communed *together*, and reasoned, Jesus himself drew near, and went with them; but their eyes were holden, that they should not know him. And he said unto them, What manner of communications  
are



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are these that ye have one to another, as ye walk, and are sad ?

And the one of them, whose name was Cleophas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days ? And he said unto them, What things ? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people : and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him ; but we trusted that it had been he which should have redeemed Israel : and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre : and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us, went to the sepulchre, and found it even so as the women had said ; but him they saw not.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken ! Ought not Christ to have suffered these things, and to enter into his glory ? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went : and he made as though he would have gone further ; but they constrained him, saying, Abide with us, for

for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them; and their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon; and they told what things *were done* in the way, and how he was known of them in breaking of bread. Neither believed they them.

## §. 135.

Mark XVI. 14. Luke XXIV. 36—48.

John XX. 19—25.

Then the same day at evening, being the first *day* of the week, when the doors were shut, where the disciples were assembled, for fear of the Jews, and as they thus spoke [*with the two disciples,*] came Jesus, and appeared to the eleven as they sat at meat, and stood in the midst of them, and saith unto them, Peace *be* unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands, and my feet, that it is I myself: handle me, and

and see; for a spirit hath not flesh and bones, as ye see me have.

And when he had thus spoken, he shewed them *his* hands, and *his* feet, and his side. Then were the disciples glad, when they saw the Lord. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honeycomb; and he took it, and did eat before them. And Jesus upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets and *in* the Psalms concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations; beginning at Jerusalem. And ye are witnesses of these things.

Then said Jesus [*at going away*] to them again, Peace *be* unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; *and* whosoever *sins* ye retain, they are retained.

But



But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

## §. 136.

John XX. 26—29.

And after eight days, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered, and said unto him, My Lord, and my God! Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: Blessed *are* they that have not seen, and yet have believed.

## §. 137.

John XXI. 1—23.

After these things, Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other

other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, for he was naked, and did cast himself into the sea. And the other disciples came in a little ship, for they were not far from land, but as it were two hundred cubits, dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples

ciples [*either to all, or to several together*] after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, Simon *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon *son* of Jonas, lovest thou me? he saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon *son* of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? and he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Then Peter turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do*? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not

Y

die:



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die: but, if I will that he tarry till I come, what is *that* to thee (c)?

§. 138.

Matt. XXVIII. 16—20. Mark XVI. 15—18.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them: (and there were above five hundred brethren gathered together there, 1 Cor. xv. 6.) And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore into all the world, and preach the gospel to every creature, and teach all nations, baptizing in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you. He that believeth, and is baptized, shall be saved: but he that believeth not, shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. And lo, I am with you alway, even unto the end of the world.

(After that he was seen of the apostle James, 1 Cor. xv. 7.)

§. 139.

(c) This is the disciple which testifieth of and wrote these things  
Testified in St. John's gospel, and see in the first volume of

§. 139.

Acts I. 3—12. Mark XVI. 19, 20.

Luke XXIV. 49—53.

*Now Jesus*, being seen of the apostles forty days, and speaking unto them of the things pertaining to the kingdom of God, and being [*for the last time*] assembled together with them [*at Jerusalem*] he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. Behold (*saith he*) I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, he led them out as far as to Bethany: and he lift up his hands and blessed them. And it came to pass, while he blessed them, *and* while they beheld, he was parted from them, *and* taken up, and a cloud received him out of their sight, and carried him up into heaven, and he sat on the right hand of God.

Y 2

And

And while they looked stedfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

And they worshipped him, and returned to Jerusalem with great joy, from the mount called Olivet, which is from Jerusalem a sabbath-day's journey: And were continually in the temple, praising and blessing God. And [*after the outpouring of the Holy Ghost*] they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

*Conclusion.*

John XX. 30, 31. XXI. 25.

And there are also many other things *and* signs which Jesus truly did, in the presence of his disciples, which are not written in this book, the which if they should be written every one, I [*John*] suppose that even the world itself could not contain the books that should be written. But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name. Amen.

13 JY 55  
F I N I S.



# T A B L E

Shewing in what Section each Chapter and Verse  
of any of the four Evangelists may be found.

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XIV.	from verse the	1st	to the	21st	44
		22		36	45
XV.		1		20	47
		21		28	48
		29		31	49
		32		39	50
XVI.		1		12	51
		13		28	56
XVII.		1		13	57
		14		21	58
		22		27	59
XVIII.		1		35	60
XIX.		1		12	79
		13		15	80
		16		30	81
XX.		1		16	81
		17		28	83
		29		34	85
XXI.		1		11	88
		12		13	91
		14		17	88 & 90
		18		19	91
		20		22	92
		23		27	93
		28		32	94
		33		46	95
XXII.		1		14	96
		15		22	97
		23		33	98
		34		46	99
XXIII.	whole chapter				100
XXIV.					102
XXV.					113
XXVI.		1		6	103
		6		13	86
		14		16	105
		17		19	106
		20		29	108
		30			110
		30		35	111
					XXVI.

# T A B L E.

Chap.	from verse the	36th	to the	45th		§.	
XXVI.	_____	47	_____	56	_____		112
	_____	57	_____	68	_____		113
	_____	69	_____	75	_____		114
XXVII.	_____	1	_____	2	_____		115
	_____	3	_____	10	_____		116
	_____	11	_____	14	_____		117
	_____	15	_____	23	_____		119
	_____	24	_____	30	_____		120
	_____	31	_____	34	_____		121
	_____	35	_____	37	_____		123
	_____	39	_____	50	_____		124
	_____	51	_____	56	_____		124
	_____	57	_____	61	_____		125
	_____	62	_____	66	_____		127
XXVIII.	_____	1	_____	8	_____		128
	_____	9	_____	10	_____		129
	_____	11	_____	15	_____	131 }	133
	_____	16	_____	20	_____	132 }	138

## S T. M A R K.

Chap.	from verse the	1st	to the	8th		§.	
I.	_____	9	_____	11	_____		10
	_____	12	_____	13	_____		11
	_____	14	_____	15	_____		12
	_____	16	_____	20	_____		22
	_____	21	_____	22	_____		23
	_____	21	_____	28	_____		22
	_____	29	_____	34	_____		28
	_____	35	_____	39	_____		29
	_____	40	_____	45	_____		30
II.	_____	1	_____	12	_____		26
	_____	13	_____	22	_____		32
	_____	23	_____	28	_____		33
III.	_____	1	_____	6	_____		40
	_____	7	_____	12	_____		41
	_____	13	_____	19	_____		24
	_____	19	_____	35	_____		25
IV.	_____	1	_____	34	_____		42
							43
						IV.	



# T A B L E.

Chap.	from verſe the	35th	to the	41ſt		§.	
IV.						30	
V.		1		20		31	
		21				32	
		22		43		34	
VI.		1		6		43	
		6		13		36	
		14		44		44	
		45		56		45	
VII.		1		23		47	
		24		30		48	
		31		37		49	
VIII.		1		10		50	
		11		26		51	
		27		38		56	
IX.		1				56	
		2		13		57	
		14		29		58	
		30		32		59	
		33		50		60	
X.		1		12		79	
		13		16		80	
		17		31		81	
		32		45		83	
		46		52		85	
XI.		1		11		88 & 90	
		12		19		91	
		20		26		92	
		27		33		93	
XII.		1		12		94 & 95	
		13		17		97	
		18		27		98	
		28		37		99	
		38		40		100	
		41		44		101	
XIII.	whole chapter					102	
XIV.		1		2		103	
		3		9		86	
		10		11		105	
		12		16		106	
		17		25		108	
		26				110	
						XIV.	

# T A B L E.

Chap.	from verse the	26th	to the	31st	§.	
XIV.	—	32	—	42	—	111
	—	43	—	52	—	112
	—	53	—	65	—	113
	—	66	—	72	—	114
	—	—	—	—	—	115
XV.	—	1	—	—	—	116
	—	2	—	5	—	119
	—	6	—	14	—	120
	—	15	—	19	—	121
	—	20	—	23	—	123
	—	24	—	26	—	124
	—	27	—	28	—	123
	—	29	—	37	—	124
	—	38	—	41	—	125
	—	42	—	47	—	127
XVI.	—	1	—	8	—	129
	—	9	—	—	—	130
	—	10	—	11	—	133
	—	12	—	13	—	134
	—	14	—	—	—	135
	—	15	—	18	—	138
	—	19	—	20	—	139

## S T. L U K E.

Chap.	from verse the	1st	to the	4th	Introduction	II
I.	—	5	—	25	—	§. 1
	—	26	—	38	—	2
	—	39	—	56	—	4
	—	57	—	80	—	5
II.	—	1	—	21	—	6
	—	22	—	40	—	8
	—	41	—	52	—	9
III.	—	1	—	18	—	10
	—	19	—	20	—	22
	—	21	—	22	—	11
	—	23	—	38	—	Introduction IV
V.	—	1	—	13	—	§. 12
	—	14	—	32	—	22
	—	31	—	37	—	28
						IV.

# T A B L E.

Chap.	from verse the	38th	to the	41st		§.	29
IV.	_____	42	_____	44	_____		30
V.	_____	1	_____	11	_____		23
	_____	12	_____	16	_____		26
	_____	17	_____	26	_____		32
	_____	27	_____	39	_____		33
VI.	_____	1	_____	5	_____		40
	_____	6	_____	11	_____		41
	_____	12	_____	17	_____		25
	_____	17	_____	19	_____		24
	_____	20	_____	49	_____		25
VII.	_____	1	_____	10	_____		27
	_____	11	_____	17	_____		37
	_____	18	_____	35	_____		38
	_____	36	_____	50	_____		39
VIII.	_____	1	_____	3	_____		36
	_____	4	_____	18	_____		43
	_____	19	_____	21	_____		42
	_____	22	_____	25	_____		30
	_____	26	_____	39	_____		31
	_____	40	_____		_____		32
	_____	41	_____	56	_____		34
IX.	_____	1	_____	6	_____		36
	_____	7	_____	17	_____		44
	_____	18	_____	27	_____		56
	_____	28	_____	36	_____		57
	_____	37	_____	43	_____		58
	_____	43	_____	45	_____		59
	_____	46	_____	50	_____		60
	_____	51	_____	56	_____		61
	_____	57	_____	60	_____		30
	_____	61	_____	62	_____		61
X.	_____	1	_____	24	_____		62
	_____	25	_____	37	_____		63
	_____	38	_____	42	_____		64
XI.	_____	1	_____	13	_____		65
	_____	14	_____	15	_____		35
	_____	16	_____	36	_____		42
	_____	37	_____	54	_____		66
XII.	whole chapter				_____		67
XIII.	_____	1	_____	9	_____		68
							XIII.

Chap.  
XIII.

XIV.

XV.

XVI.

XVI.

XVI.

XIX.

XX.

XX.

XX.

X.



# T A B L E.

Chap.	from verse the	10th	to the	21st		
XIII.		22		39		69
		31		35		70
XIV.		1		24		71
		25		35		72
XV.	whole chapter					73
XVI.						74
XVII.		1		10		75
		11		37		76
XVIII.		1		14		77
		15		17		78
		18		30		80
		31		34		81
		35		43		83
XIX.		1		27		85
		28		46		84
		47		48		88
XX.		1		8		91
		9		19		93
		20		26		95
		27		39		97
		40		44		98
		45		47		99
XXI.		1		4		100
		5		36		101
		37		38		102
XXII.		1		2		90
		3				103
		3		6		104
		7		13		105
		14		28		106
		24		38		108
		39				109
		40		46		111
		47		54		112
		54		55		113
		56		62		114
		63		65		115
		66		71		114
XXIII.		1				116
		2		12		116
						117
						118

# T A B L E.

Chap.	from verse the	13th	to the	23d		
XXIII.						120
		24		25		121
		26		34		123
		34		46		124
		47		49		125
		50		56		127
XXIV.		1		9		129
		9		11		133
		12				129
		13		35		134
		36		48		135
		49		53		139

# S T. J O H N.

Chap.	from verse the	1st	to the	18th	Introduction I	
I.						§. 13
		19		28		14
		29		51		15
II.		1		11		16
		12		25		17
III.		1		21		18
		22		36		19
IV.		1		42		20
		43		54		21
V.	whole chapter					44
VI.		1		14		45
		15		21		46
		22		71		52
VII.	whole chapter					53
VIII.						54
IX.						55
X.						82
XI.						86
XII.		1		8		87
		8		11		88
		12		19		89
		20		50		104
XIII.		1		30		107
		31		38		107
XIV.	whole chapter					XV.

# T A B L E.

Chap.	XV.	XVI.	XVII.	the whole chapter		§.	110
XVIII.			1				111
			1	2			112
			3	12			113
			12	25	114 &		115
			25	27			115
			28	32			118
			33	38			119
			39	40			120
XIX.			1	3			121
			4	15			122
			16	18			123
			19	30			124
			31	37			126
			38	42			127
XX.			1	10			129
			11	17			130
			18				133
			19	25			135
			26	29			136
			30	31	Conclusion		
XXI.			1	23			137
			24		137 in the note		
			25		Conclusion		
Acts I.			3	12			139
			18				117
1 Cor. XI.			25				108
XV.			5				133
			6				138
			7				138
Heb. V.			7				112



# ERRATA.

Page 10. line 5. for *was* read *were*. P. 13. last l. for  
*circumcising* r. *circumcising*. P. 22. l. 27. for *will* r. *wilt*.  
P. 25. throughout: for *Nathaniel* r. *Nathanael*. P. 31.  
l. 28. for *drunk* r. *drank*.

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